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VOL. XIII. No. 31. CHICAGO, SATURDAY, NOVEMBER 22, 1890.—TWENTY PAGES. WHOLE No. 629.

Rev R C Mutch Dec 1890 Last Gospel

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You have been cautioned many times to do something to get rid of that little tickling in your throat, which makes you cough once in a while and keeps you constantly clearing your throat. Your reply, "O, that's nothing." "It will get well of itself," etc., will not cure it, nor will the disease stand still; it will grow worse or better. This trouble arises from catarrh, and, as catarrh is a constitutional disease, the ordinary cough medicines all fail to hit the spot. What you need is a constitutional remedy like Hood's Sarsaparilla. Many people who have taken this medicine for scrofula, dyspepsia, loss of appetite, and other troubles, have been surprised that it should cure this troublesome cough. But to know the actual cause of the cough is to solve the mystery.

Probably nearly all cases of consumption could be traced back to the neglect of some such slight affection as this. The best authority on consumption says that this disease can be controlled in its early stages, and the effect of Hood's Sarsaparilla in purifying the blood, building up the general health and expelling the scrofula taint which is the cause of catarrh and consumption, has restored to perfect health many persons on whom this dreadful disease seemed to have a firm hold.

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ODD FELLOWS' CONVENTION AT SPRINGFIELD.

On account of the next session of the Grand Lodge, I. O. O. F. to be held at Springfield, Nov. 18-21, the Wabash Railroad will sell tickets to Springfield and return at half rates, Nov. 17 18 and 19, good returning until Nov. 24. Free chair cars on all trains. Elegant sleepers on night trains. Office, 201 Clark St., Chicago.

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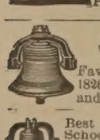

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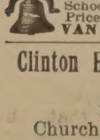

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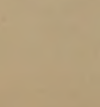

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CHRISTMAS PRESENTS.

WHAT TO CHOOSE AND HOW TO MAKE IT.

A SHAVING-PAPER ball is usually an appropriate present for a gentleman, and there are several pretty ways of making this useful article. If it is to be made wholly of paper, several contrasting shades of tissue paper should be chosen, and these sheets should be cut into small circles about the size of a saucer. The edges should be pinked or scalloped with the scissors, and then each one folded in four quarters. A needle, threaded with silk or strong cotton, is to be run through the point of each folded paper, and when the papers have all been fastened together, and the thread tied, a parti-colored ball of paper will be formed. The different colors make a very pretty effect. A sheet of paper can be pulled out for use without disturbing the rest of the ball. Another equally pretty and very similar way, is to take different shades of the same color—orange is particularly pretty—and cut the paper into small sheets, about ten or twelve inches square. Taking each sheet of paper in the middle, draw it through the hand several times till it is full of fine creases, and when all the sheets of paper have been creased in this way, fasten them together in the same way in which the ball just described was fastened, only in this latter ball, care should be taken in the arrangements of the shades, that the ball should shade gradually downward, from light yellow at the top to a deep orange at the bottom, or *vice versa* if preferred. A ribbon may be fastened in the centre of the ball, by which it can be hung up.

DAINTY little sachets with which to perfume the contents of bureau drawers, are made of tissue paper. A piece about ten inches long by eight in width, is creased, and then a piece of wadding, thickly sprinkled with sachet powder, is laid on it. The ends of the tissue paper should have been either cut into a fringe or scalloped, and after the cotton has been put in place, the sides should be glued together, thus making a long, narrow bag, open at each end. The ends should be fastened by being tied with baby ribbon, finished in a pretty bow. They are so inexpensive and so little work, that any one can have several on hand, and if they are filled with a mixture of orris root and heliotrope sachet powder, and thickly strewn through the contents of one's bureau drawers, the result will be a delicious subtle fragrance pervading all one's belongings.

THE new cylindrical cuff-box is very attractive. Cut two pieces of bristol-board 15 inches long and 7 wide. Roll one piece until the ends overlap about an inch; then stitch them together. Line this with white silk. This you can do very neatly and quickly, if you paste the ends of the lining over on the outside of the bristol-board instead of sewing it. Now paste a straight strip of silk, about four inches wide round the edge of the box, gather the other edge of silk and draw it up closely, like a bag, and finish with a bow. Cover the outside of the box with plush, silk, or, what is newer, white kid, upon which you have painted some design. Make up the remaining piece of bristol-board in the same manner, only that it must be enough smaller to fit loosely, when finished, inside the first one; and the outside covering may be of the same material as the lining. When finished, the box lies on the side, instead of standing on end, as do the old style of cuff-boxes. Inside the lining should be laid a thin layer of cotton wadding, plentifully sprinkled with sachet powder.

AN exquisitely dainty sofa cushion, with very little work for the effect it makes, can be manufactured out of white China silk, with small conventional figures outlined on it with yellow filo-floss silk, and clusters of straight lines scattered between the figures. This cushion may either be laced over a yellow silk puffing, or it is equally pretty when, as so many prefer, it is simply finished with rose corners. It may, perhaps, be well to explain how these rose corners are made, lest it should prove somewhat difficult of accomplishment to the novice. After the covering has been put on, push the pillow back at the corners, and draw the covering out into place. Wind a strong silk thread about this covering, close to the pushed-back pillow, and then fasten a thread into the point of the tied-up corner, and draw it down into the centre of the tied-up portion. Pull the double thickness of this fulled covering into shape, and tack it down on the pillow. This simple arrangement makes a very pretty finish to a cushion.

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"I have none but good words to speak regarding Ayer's Sarsaparilla. All during the winter I was languid, tired, and without any appetite, until I commenced the use of this remedy. I took three bottles. Its effects have been revivifying, and I feel as if I had entered a new life. I did not think it was in the power of medicine to produce such a wonderful change, as has Ayer's Sarsaparilla in my case."—Mrs. C. Johnson, 310 Hicks st., Brooklyn, N. Y.

"I have used Ayer's Sarsaparilla, and also other preparations of a like nature, for the purposes of a blood-purifier, and, while receiving no good, but often positive harm, from others, I have always derived benefit from Ayer's Sarsaparilla, and have no hesitation in recommending it to any one in want of a reliable blood-purifier."—Mrs. M. C. Hopkinson, 110 Merrimack Corporation, Lowell, Mass.

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"Ayer's Sarsaparilla is one of the very few proprietary medicines that I can honestly recommend. I have seen it used in this place, in a number of cases, with very satisfactory results, and I have used it in my own family, for salt-rheum, with abundant success. I consider it to be the leading blood-purifier of the day."—Charles C. Davis, Nashua, N. H.

"I suffered from general debility for fifteen years. A few bottles of Ayer's Sarsaparilla completely cured me, and I now enjoy good health."—Mrs. J. F. McElhinney, Truro, N. S.

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The Living Church.

SATURDAY, NOV. 22, 1890.

All who are interested in Church furnishing and decoration should note the list of Prizes offered by THE LIVING CHURCH for new subscriptions. It is open till March 1, 1891. Almost everything needed in the church can be obtained by canvassing for this journal.

SIR EDGAR BOEHM is engaged upon a recumbent statue of the late Bishop of Durham, which is to be placed in Durham Cathedral.

THE see of Worcester, vacated by the resignation of Bishop Philpott, has been offered to and accepted by the Dean of Peterborough, the Rev. J. J. Stewart Perowne.

IT is announced that Archdeacon Farrar had been offered by the Speaker, and had accepted, the chaplaincy of the House of Commons, rendered vacant by the death of the Rev. Henry White.

MONEY is beginning to come from the United States towards the Liddon Memorial Fund, now being raised in St. Paul's, and it has reached rather over £7,500 of which £1,000 has been given by an anonymous donor.

THE Rev. Dr. Jackson, Assistant-Bishop-elect of Alabama, has accepted the election, and will be consecrated at an early day. Bishop Wilmer will assign to his care the northern and central portions of the diocese. His acceptance is received with great pleasure by the venerable Bishop, and by the whole diocese.

BISHOP GRAVES, Jurisdiction of The Platte, has been in the East for the last few weeks securing clergymen and money for his work. His interesting accounts of Western Nebraska, the general fertility of the soil, the healthfulness of the climate, the rapid increase of its population, and the hopefulness of the Church's work, have aroused general attention and interest. He has engaged two or three new men, and secured several thousand dollars for mission work and schools in The Platte.

THE following letter nas been sent to Governor Prince by Bishop Brewer:

LEWISTOWN, Mont., Oct. 17, 1890.

The Church Building Fund is one of the best agencies for the advancement of our missionary work. We want the missionary first, next the place for worship. A loan, as offered by the Building Commission, enables us to do at once, what it would take years to accomplish without that help. Money given for that purpose, helps missionary work at the present time, ensures the building of churches which could not otherwise be built, and by its return as a loan, extends its influence for good to all coming generations.

L. R. BREWER,
Missionary Bishop of Montana.

A PRESENTMENT has been found in the case of the Rev. Howard McQueary of Ohio, and he will be put upon his trial in a few weeks. It is of course, a matter of regret that a trial should be necessary, but the Church owes it to herself to keep the trust committed to her. Even the scandal of a trial is preferable to that of the charge that any denial of the faith may be made with impunity by her authorized teachers. We honor the Bishop of Ohio for his faithfulness to duty, and as we have done hitherto, will continue to hold up his hands in his trying task. Ohio is fortunate in having a Bishop strong and faithful, while at the same time, most tender and forbearing.

AN esteemed friend and contributor has handed us the following "German Student Echo Song," which we think will be enjoyed. It was printed some years ago:

Seisne, quid sit Jesuita? *Ita!*
Nonne sunt boni religiosi? *O si!*
Nonne bene docent et disputant? *Putant!*
Nonne veram fidem introducunt in alienas terras? *Erras!*
Quomodo sunt constituti eorum prelati? *Elati!*
Qualem habent erga pauperes naturam? *Duram!*
Nonne illos prosequuntur amore? *Ore!*
Quid debeo facere, dum video Jesuitam venire? *Ire!*
Sed quid Deus dicet, quando venient Jesuitæ? *Ite!*
Et quid paratum est viris tam dignis? *Ignis!*
Ibi ardebunt ad stamen? *Amen!*

THE Duke of Westminster presented a pastoral staff to the Bishop of Chester at the entrance of the choir of Chester Cathedral, the occasion being the Bishop's visitation of the clergy. The staff was surmounted by a silver gilt cross, the centre circle of which displayed figures of Christ and the Virgin Mary, to whom the cathedral was dedicated on its being suppressed as a monastery. Effigies of the prominent ecclesiastics connected with the see, beginning with St. Chad, ornament the standard, and the staff is jewelled with topaz and other stones. The Bishop, in accepting it, said he should make use of it, as also of a mitre presented by a munificent donor who did not wish his name published. He agreed with Bishop Blomfield that the Church should have certain external splendor, and that splendor should be represented even in those who in a humble way tried to carry on the responsibilities and the mission of the royalties of the King of kings.

ON Thursday, the 23d ult., Mr. Stanley visited Cambridge to receive the honorary degree of LL. D. The Senate House was crowded. Mr. Stanley was received with immense acclamation by the undergraduates. He was a striking figure in the scarlet gown as he stood with folded arms and immoveable countenance, listening to the admirably-delivered speech of the public orator, who was, however, interrupted from the gallery by such cries as: "Dog Latin," "Who corrected the exercise?" and "We knew that before," after the words: "Africam exploravit." It was suggested that Mr. Stanley should sit down and translate it afterwards. When all was finished, and Mr. Stanley, after being introduced to the Vice-Chancellor, took his seat, there were loud cries of "Stanley" and "speech," which were, of course, not responded to. After the ceremony, Mr. Stanley was followed by an enthusiastic crowd to the lodge of Trinity College, where another ringing cheer was given him.

THE Archbishop of Dublin, in his diocesan synod, made a vigorous reply to the speech of Mr. Gladstone at West Calder, in his reference to the Church of Ireland. "He speaks," said His Grace, "of the Disestablishment of our Church in these terms: He said that the Established Church of Ireland, the Church of all the peers and all the esquires, and none of the people, was thrown to the dogs. Well, that the Establishment has been thrown to the dogs, I do not deny, and a very rapacious pack it was that devoured it. My opinion is that, having tasted so dainty a morsel, they are not satisfied with the feast, but are going on somewhat upon the expectation that there are some other establishments, perhaps, that may be thrown to the dogs. But what I do take exception to is where he describes our Church, and I think I have shown that our Church cannot be fairly stigmatized as a Church merely of landlords and squires, but that it is in very truth also the Church of a very considerable portion of the people of this land. I say, with regard to the West Calder speech, that if he has not been guilty of a breach of good manners, he has been unconsciously guilty of something worse than that; he has inadvertently been guilty of a violation of truth."

THE happy incident to which the late Mr. Henry White owed his appointment as chaplain of the Savoy was not known, says *The World*, except by those who were intimate with him. It deserves, however, to be recorded. The vacancy arose in 1860, when the Duke of Montrose was the Chancellor of the Duchy of Lancaster, and the chaplaincy fell to his gift. The Duke, about that time, happened to be going on the Continent, but owing to a heavy storm, had to remain at Dover for a Sunday. He strolled into one of the churches there (St. James'), where Mr. White, then a young curate in the first year of his priesthood, was preaching, and the Duke was so struck with the sermon that, at its close, he walked into the vestry, and there and then offered the preacher, a perfect stranger to him, the chaplaincy of the Savoy, which was, of course, gratefully accepted. Mr. White gradually, but with prudent moderation, changed the whole character of the chapel services, which in his predecessor's time, were, in point of Churchmanship, of the lowest type and most meagre description. The old black gown soon disappeared, the high pews were abolished, and a choir, first of all non-surpliced, and afterwards surpliced, came into existence. The attractive sermons of Mr. White himself and of his coadjutor, Mr. Thomas Wodehouse, and the beauty of the old chapel and its musical services, drew together a large, enthusiastic, and it is not too much to say, an affectionate congregation, and what was previously an empty church, became the centre of religious and social life and influence

THE CHURCH CONGRESS.

PHILADELPHIA, NOV. 15, 1890.

It was reserved for the opening session of the 13th Church Congress to see the richness of the handsome reredos which has been built around the glass mosaic of the Last Supper, in St. Stephen's church, which has already been fully described in the columns of THE LIVING CHURCH. At the Holy Communion, the opening service, on Tuesday, Nov. 11th, the Bishop of Pennsylvania was the celebrant, assisted by the Rev. Edwin Harwood, D. D., and the Rev. S. D. McConnell, D. D. The Bishop of Rhode Island preached the sermon, in which he spoke of the platform of the Church Congress as being the place where men of diverse opinions have expressed themselves freely, and have had their spiritual life deepened. He reviewed some of the purposes of the Church Congress, in showing how the enemies of truth were seeking to undermine Christianity, and pointing out the special dangers of the day; that the Church Congress is the proper place to discuss prominent questions so that we may know what we are to attack, what it is our duty not to do as well as what we are to do, what we are to give up and what we are to hold on to intelligently. Such enemies as modern atheism would deny God and leave us nothing for which it is worth while to contend. He urged a manly defence, to consider the relation which the Bible holds to the age, and how it is to be treated; how we are to meet the attacks which are made upon its contents. We ought to recognize any new facts which Bible criticism has brought to light; carefully to consider the present theories of the priestly life which seem to have superseded, in a large measure, the discussion of the episcopal office. He referred to the importance of a full and free discussion on unsettled liturgical questions, and to know that things recently introduced were in accord with the Prayer Book, and were capable of a satisfactory defence. The relation of the Church to society and the State, was also a question for discussion, in answer of which we must rise to a higher appreciation of the Church with its sacred days, Lessons, and Sacraments; the clergy are now dealing with things of which, in former days, they had nothing to say. In all the discussions, we want to feel that our work is for the Master, and to bring Him near to us in all the fulness of His sanctifying power.

When the Communion service had ended, Bishop Whitaker delivered an address of welcome to the members, in behalf of the clergy and laity of Philadelphia, referring to the Church Congress which met there in 1875. The passing away of so many of those who then took part, urges the importance of earnest work. He spoke of the Spirit which comes out of the Holy Communion as that which should govern the deliberations. The Church Congress brought men of contrary views nearer to one another and enabled them to learn from others

The purpose of the Congress was shown in the subjects which had been selected, which he reviewed, and showed the importance of earnestly seeking the truth, that the proper conception of the truth in its higher range is the more important. The search should be conducted with a sincere and earnest purpose to find Him who is truth.

Instead of a memorial address as he had been accustomed to deliver, the Rev. Geo. D. Wildes, D. D., the general secretary, read the roll of the members of the Church Congress who during the past year have entered into life.

The topic of the discussion on Tuesday evening was "The grounds of Certitude in Philosophy and Religion." The Rev. Wm. R. Huntington, D. D., was the first writer. He said the grounds of certitude were vision, inference, and witness; of these, philosophy had only the two first, religion all three. Certitude was adapted to the Christly idea of religion. The grounds of certitude testified to the conveyance of religion and philosophy in one great truth—God.

The Rev. J. McBride Sterrett said that the ultimate ground of certitude in religion and philosophy was God; we may put the whole of philosophy in one sentence: "Thou hast made our minds for Thee, O God, and they are restless until they rest in Thee." Religion gives us the experience of which philosophy gives us the analysis. No religion, no man; perfect religion, perfect man. Religion to-day means the potent recognition of the fatherhood of God and the brotherhood of man. The Church is simply the organization of this recognition.

The Rev. H. R. Harris, D.D., said that he could not speak of the certitude of philosophy and religion as two kinds of certitude. They both converge in one centre. There is but one truth and one being, and reason is as religious as either. The affirmation of faith must always stand in connection with the affirmation of reason. Reason followed to her ultimate conclusion coincides with that article of the creed, "I believe in the Holy Ghost, the Lord and Giver of Life" He is the ultimate ground of certitude.

The Rev. Dr. C. S. Bates first showed how materialism had done away with the need of God, that materialists were never able to analyze man. Instinct may be the resultant of ages but intuition cannot be. The materialist is fond of taking up ancestry, but why stop at an earthly ancestry, why not rise to an heavenly ancestry? This hypothesis is enough to answer all questions, anything else is insufficient.

The Rev. Wm. M. Gorton said that our Lord placed the grounds of certitude in moral nature, spiritual apprehension, and His authority, and asked how dare those who know not Christ contradict him?

The Rev. Arthur B. Conger said that the object of the human mind was to attain certitude, to know and to believe; that the act of the human will is a strong ground of theism; that from the causal we should rise to the uncaused God. He defined an agnostic as one who tells us that he knows nothing and gets very angry when we believe him.

The topic for Wednesday morning was "Practical Co-operation with other Christian Bodies in Rescue Work."

The Rev. Clarence Buel said there is but one true Church which possesses the true marks of genuineness. Rescue work is all that can be done for the salvation of souls. We are to rescue all nations to which Christianity has not been made known, those also who are living practically heathen lives in our midst, and to pursue the wayward prodigals who have departed from the truth. This can be done by meeting with Christian missionaries, by minimizing their differences, by working together in all that will elevate men and prepare them to receive divine truths. It may be carried on in behalf of the well-to-do. The reunion of Christendom is a problem which we may not be able to solve. Yet our Church is the one agent for bringing about this desirable end.

The Rev. Dr. A. Mackay-Smith said that bringing back the multitudes who have wandered away from church-going, and the work among the lower classes in our large cities, are the two forms of rescue work. The clergy need to be stirred up to the importance of the work. The hindrances are, the clergy do not realize the danger, there is a reluctance to join forces, and the clergyman's adherence to his own parish. In the city there should be house-to-house visitations and in the country every farmhouse should be visited.

The Rev. E. S. Lines said that to bring back to the Church and religion those who were estranged from it was our duty. The godless and intelligent rich are to be looked after as well as the poor, though that be a more difficult work. There is too much unreality in the work. The clergy of the Church are awaking and they will not stop until the means are reached. The methods of East London are not adapted to the work among the poor in our large cities. We should join in whatever will brighten. It must be largely parochial; no parish work excels ours, and no means which help the gaining of souls are foreign to our Church.

Charles James Wills spoke of the grand rescue work that is being done in New York of which he is cognizant; of how 441 women were rescued in 2 years in a most depraved section, of a physician who labored there for several years and became a priest of the Church of God. The Church is the means of carrying out this work. He said he desired a grand cathedral to be built in that section of the city where there would be the best music, the richest services at all hours of the day and night, and where men will stand up and preach the plain Word of God.

The Rev. George R. Van De Water, D. D, said we should stop talking and go to work. He spoke of the grand opportunities which had been allowed to pass. Rescue work should be among those who have not a knowledge of Christ and which leads up to repentance. Let us meet with other religious bodies on their own grounds, co-operating in primary work up to a point where a sacrament is needed.

The other speakers were the Rev. Mr. Dumbell and the Rev. R. A. Edwards.

Topic III. on Wednesday evening was "Trusts." The Rev. David H. Greer. D. D., said in his paper that while popular judgment was against trusts, there was a growing tendency towards them. A high protective tariff does not form them nor would its absence suppress them. Modern industry is becoming more highly organized. Concentration of capital has been good all around. It is the order of the day. The corruption which have been connected with them will pass away. The tendency towards a better industrial organization will ultimately be beneficial to both producer and consumer.

The Hon. D.C. Calvin was fully persuaded that there was need of the active co-operation of the laity with the clergy. He denounced trusts in a most severe manner, giving a history of the nature and growth of them. They have the effect of annihilating competition, setting the price of raw materials, and the price at which the products shall be sold. Increased wealth begets increased avarice, and that begets in turn hardness. We need Republican government not only in form but in essence. Trust monopoly portends danger to the nation.

The first appointed speaker was Mr. Jos. Packard, Jr., of Baltimore, who said: Those who formulate excuses for the existence of trusts formulate their condemnation. Their principle is: Get all you can! which may come to be morally indistinguishable from burglary. This principle is the result of monopoly, it sets a price which has no relation to the cost. It is an offence to the moral sense to put a man in the position in which he can set a price upon any commodity. Monopolies are shrewd; they take every advantage to get rid of foreign competition and to bring about the control of the home market; trusts are a system of brigandage. The modern brigand may be well dressed, yet it is none the less such, and must be put down.

Mr. Rathbone Gardner, of Providence, R.I., said: Criticism of the form of trusts is out of date, but it is profitable to consider their purpose. Neither of their purposes, which are to obtain increased capital and to do away with competition, are novelties. Trusts have excited distrust, hence so many of our States have passed laws against them. By means of trusts desirable enterprises have been advanced, yet those engaged in them have been called robbers. They are but tentative monopolies which can only continue such by buying off their competitors. They grow out of necessity rather than avarice. The whole tendency of business is to do away with competition; methods are changing. This change in business methods is not a menace to public good.

Mr. C. Norman Fay, of Chicago, said that for ten or 12 years he had been under the harrow of public criticism. He said that few of the speakers had any practical knowledge of trusts while he was a member of one—the Consolidated Gas Trust of Chicago. He gave a history of the disastrous competition among gas companies in that city, which after much loss, gave the people gas at a reasonably low price. He said, these combinations have come to stay. They were not the result of conspiracies but of circumstances. He instanced the Copper Trust and the Cotton Seed Oil trusts as examples of trusts that sought to raise the price of commodities, and both were crushed out. The Standard Oil Co. has steadily reduced the price of oil.

On Thursday morning the subject was: "Do we need a Provincial System?" The Rev. Dr. John H. Egar, who read the first prepared paper, said that the Church has already taken a step by passing the canon on federate councils. The Church in the United States is a national Church, and not a provincial one. The States are properly provinces in the American Church. The system must fit in with our system, as a development. There are two schemes: that of large provinces and that of State provinces. Large provinces are dangerous. Provinces will deal with questions which are of common interest to the Church in a State, the States being analagous to the Province of the Roman Empire. The province will meet the need of visible unity and solidarity of the dioceses. They will be conducive to practical work along lines already taken up. They will encourage the increase of the episcopate, and a higher form of union will be presented by them.

The Rev. John H. Elliott, D. D., of Washington, said: We already have a provincial system, the whole Church in the United States being that, and the General Convention being a provincial synod. Do we need any government between it and the diocesan conventions? Some say it is primitive, therefore it is needed. May it not give us more than we want? Do the facts of the Primitive Church in the Roman Empire settle the principles of the Church for all time? We want to be a modern Church. We cannot afford to have it turned into a museum of antiquity. Expediency does not require it, as it despoils both the general and diocesan conventions. Its adoption will embark us upon a sea of troubles. It is not demanded by reason of the supposed need of courts and appeal, and it would be costly for the benefits that would be gained. Unless it will introduce a change in human nature it will not be beneficial.

The Rev. Joseph Carey, D. D., of Saratoga Springs, said that the question of provincial system was a most important one, far-reaching in its consequences to the Church of God. The Church should adapt herself to the times. The Roman Empire was divided into provinces, and the Church was quick to adapt herself to the civil divisions. Our boast is that the Church is apostolic, and can be traced back to the Apostles. We have a practical provincial system as was shown in our sending our bishops to the Lambeth Conference. Bishops White and De Lancey advocated it; so have New York, Illinois, and Maryland. Bishop Odenheimer outlined a system. In 1880, the bishops acknowledged the need, and it was simply a question of expediency whether it should be adopted. It should not be a slavish following of ancient precedents.

The Rev. Wm. Kirkus, of Baltimore, objected to the use of the term National Church, and went on to show that we were not such. We are small in numbers, but rich in quality. He would advise against a provincial system. Let the General Convention let things alone; the less legislation we have the better. Our system of Church law is very simple; we do not need courts of appeal.

On Thursday evening "The Conditions of Church Growth in Missionary Lands" were discussed. The Rev. Randolph H. McKim said we should follow the example of the Apostles and make the largest use of a native ministry. Our teachings should not be merely a moral system, but the living Christ of the Gospels. He alluded to the remark of the Jesuit missionary who said that Christ was a Chinaman, for he is the Son of man, not the Son of a race. We should give the heathen the light in its simplicity, the Gospel in its fulness. We must guard the verities of faith and the threefold ministry. Beyond these we should allow the missionaries the fullest liberties as to ritual.

The Bishop of Delaware said: We have to do with Church growth. The Gospel is not fairly set forth unless the Church is set forth in its integrity. Our status as a Church is owing to the faithful adherence of our early missionaries to the Episcopacy. National Churches should be established. That is not the true preaching of Christ which does not set forth Christ *and* his Church. She is His Body and we shall see both united if we are permitted to enter the New Jerusalem. We need not rail at the ancient religions but show that there is something good in them. By so doing the missionary would secure a better hearing.

The Rev. Phillips Brooks, D. D., said that God had manifested himself in all parts of the world. The great truths of the Gospel should be given in their simplest form. It is the duty of those who have light to give it to those who have it not, and to communicate truth to the ignorant. The truths should be stripped of their denominational form. Our missionaries should build up a native literature, a native Church, and a native architecture. We must set on fire the fuel that is there ready for the flames of Christian love. Teach the heathen to be Christians, and if they are to be Episcopalians they will come to that afterwards. The work should be carried forward on the basis of Christian unity.

The Rev. Wm. Kirkus urged the most simple methods. To teach and to preach from house to house and to individuals, as we can get the opportunity. We would have them realize how much God the Father loved them, how Jesus Christ came to deliver them, and how the Divine Spirit would build a strong, robust, and persevering life.

Bishop Talbot said: So soon as you destroy the sacriments you pull down the walls. We must not disparage in other lands that for which we would die in our own. Let us not slap our mother in the face. He argued our looking out for the integrity of the truth, the integrity of the Apostles' doctrine, and the deposit of the Faith.

Friday Morning, "Positive Claims in Biblical Criticism" was the topic for consideration. The Rev. Prof. Henry S. Nash said that criticism had acquired the right of sufferance. Reason formerly had no right which revelation was bound to respect; so was it with the converse. When right reason is denied the Word of God is in danger. The aim of criticism is to lead us to a knowledge of the Word of God as He gave it. The fulness of divine light is the light of the world. The rights of reason go hand in hand with the Word of God. The Bible is to be regarded as a book of history. Messianic truth was before the Messiah. The Old Testament has grown more and more; by making itself poor it has become rich. Without Christ universal history is as a body without life. What we have lost by criticism is as the mask of the Greek stage.

What we have gained is the Divinity of our Lord Christ.

The Rev. Prof. Gould argued that the losses by criticism have been only temporary, while the gains have been positive and great. The higher criticism has led to a higher understanding of the Scriptures. In closing his paper, the writer dwelt upon the fact that St. Paul took ground against the legalisms and formalisms he found in the Church. He said no nobler work has been done in the present century than that by Bishop Lightfoot.

The Rev. P. E. Washburn, of Northampton, Mass., was the first speaker. He said he had learned enough to know how little he really knew. He felt glad, however, to be present to stand up to speak for the positive gains in Biblical criticism. No one man can claim to represent Biblical criticism any more than one denomination can claim superiority over another for Christ. Biblical criticism teaches discrimination, and is the very base and life of the Bible. It has riveted men's attention upon it. Does it not guide us in the moral application and teaching? Men approach the Bible as they would the thunder and the lightning which they could not control, instead of having a desire to understand the message. "The Gospel comes as an inspiration bringing peace and joy." Criticism has not destroyed the Christian religion, but has made it stronger and brighter. The heart of the New Testament is in the life of Christ.

The Rev. A. G. Mortimer took a stand against two schools, one of which opposes all criticism, and the other that takes everything by faith. "It is the age of investigation," said the speaker, "and truth is not in danger by criticism. To me the gains from criticism are numerous. While having a full sympathy with honest criticism, I cannot approve of that kind called rationalistic, which should be avoided. I have no fear of the result of Biblical criticism. Those men in their folly who crucified Christ, thought they had killed the true religion. I believe there is a glorious resurrection for the written Word, as there has been for the living Word. Kill the truth? Ah! you can't do it."

The Rev. J. J. McCook, of Hartford, said he believed the gains from Biblical criticism are greatly in excess of the losses; and remarked he did not wish to disparage the sentiment of religion, but held that gain has been realized by intelligent criticism; that no man can approach the Bible with the purpose of criticism without prejudice any more than a child can study the life of his parents without it. "The man who approaches the study of anything without right prejudice is to be pitied. The man who would approach the criticism of the history of his country without patriotic prejudice, is to be pitied." "There are right prejudices and wrong prejudices."

Several volunteer speakers followed, among whom were Drs. Harwood, Elliott, and McKim.

On Friday afternoon, "The Proper Care of the Newly Confirmed" was the subject for discussion. The Rev. Clinton Locke, D D., (Chicago), would fix one year as the limit of the time during which they should be considered as newly confirmed. Each one needs different treatment, as do plants in a greenhouse. Each one has his or her individuality. If you wish to have an influence over them you must impress them with your seriousness. They should have impressed upon them the great need of coming to the Holy Communion. They should be taught to look forward to coming at once. The instruction may be so plain that any boy of fourteen may have sufficient teaching in an hour to understand it. They are not too young to understand evil, and are they too young to receive the good? They should be placed in Bible classes and be taught the history of the Church. It is not any wonder that so many young men fall away but that so many stand. Pray with and for them; hear and advise them; be very patient with them; give them some work to do. The young women are generally very earnest yet they are apt to trifle. Talk with them of modesty, retirement, and courtesy to those who are older. Give them a book to show them the difference between the Church and the sects. Teach all the way of following Christ.

Mr. R. Fulton Cutting said that the greater part of the work comes after the Confirmation. They can be placed under the care of some layman or laywoman. The pastor should have a knowledge of their trials and character, which would suggest the best method of dealing with them. They should be encouraged, and the parents should be taken into confidence. He would not press the Sacraments too strongly upon them. The Holy Communion should be held up as a privilege, while they should be brought to feel the God within them. Do not have too much teaching about the Sacrament, but have them look upon it as a means of grace. Hold up to them the living Christ as their help in every act of their daily life.

The Rev. Rufus W. Clark, D. D., spoke of his desire to stand between those being confirmed and the congregation, and telling the congregation the duty they owed to the newly-confirmed. The sponsors may be relieved, but the Church is not. We are not only to offer them unto God, but we are also to stand by them as did Abraham by his sacrifice, and drive away the vultures that come down upon their young souls.

The Rev. A. C. A. Hall urged as means of properly caring for the young communicants, a monthly service in which the priest on his knees questioned and prayed with them; a reunion service occasionally for those who have been confirmed within five years. He showed also the advantage of personal intercourse with the rector, and of individual pastoral work. The advantage of writing letters was also urged.

The Rev. W. W. Newton, D. D., approved most heartily of the use of two cent postage stamps, of having special monthly meetings for them, and of having religion taught by strong men.

The Rev. G. W. Dumbell spoke of the Sunday school as an ever preparing Confirmation class. He urged personal influence of the pastor, and much visiting among the newly-confirmed.

The Rev. Thomas Gallaudet, D. D., said he would suggest the thought that Confirmation was a species of ordination by which the baptized are set apart to the priesthood of the Lord.

The Rev. George D. Wildes, D. D., general secretary, returned thanks in behalf of the officers of the Church Congress to the local committees for the admirable arrangements of the things which had tended to make this Church Congress so successful; to the choir for their very hearty music, and particularly to the Bishop for the manner in which he had presided, and the aid he had on this and other occasions given to the Church Congress.

Before declaring the Congress closed, Bishop Whitaker said that he had much for which to be thankful, and spoke of the officers, the general secretary and the assistant secretary, the local committees, the singers, the writers and speakers, the one who placed the flowers on the president's table, and the Church Congress for coming to Philadelphia. He said there had been no Church Congress stronger, more earnest, and real than this, summoning the Church to a larger outlook and higher inspiration. It has quickened our thoughts and warmed our hearts, and we go away with a more intense devotion to the Lord who died for us, and a warmer love for all who are in His Holy Church.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

The Northern Deanery met in St. Luke's church, Dixon, on Tuesday and Wednesday, the 11th and 12th of this month. It was hoped that the Bishop would be present, but more important duties called him elsewhere. The presence of the Archdeacon, however, added much interest to the occasion, and his words and suggestions were very helpful in organizing a new year's work. Services were held on Tuesday evening, on Wednesday morning with the celebration of the Holy Communion, and on Wednesday evening. At the business meeting, the same plan of missionary work which has proved so useful in the Southern Deanery, was adopted, and like good results are hoped for. The Rev. Mr. Yundt read a very able and interesting essay upon "The divine and human relations and attitudes which are manifested throughout physical life, by the exercise of attributes and powers thereby producing consequent results." The meeting proved both pleasant and profitable to all. The next chapter meeting being the annual, will be held at Rockford, Jan. 13th, at which, it is hoped, there will be a full attendance of all the members of the deanery.

CITY.—St. Andrew's church was reopened for divine worship on Sunday last. Since the middle of August the church has been in the hands of contractors, under the direction of the architect, Mr. Alfred Smith, who have transformed the once unsightly edifice into an unusually attractive and churchly building. The marked improvements consist of a a new front of two square towers connected by an upper and lower vestibule; an enlarged chancel with altar rail twice the former length; an oak choir screen; oak pews comfortably cushioned, a new carpet, etc. Among the interesting features are the elegant quadruple doorway at the entrance of the nave from the upper vestibule, the beautiful memorial window above it, which is seen from the boulevard, and the windows on the east wall of the chancel. The former of these windows which have been greatly admired, is the gift of Mrs. J. B. Keeler, in memory of her mother, Mrs. Harriette M. Eddy. The chancel window is one of the most beautiful pieces of glass painting to be seen in this city. It is the gift of Mr. John N. Hills of Ravenswood, and is a memorial of his deceased wife. Both windows are from the factory of Geo. A. Misch. The services on Sunday were as follows: A celebration of the Holy Communion at 7:30 A. M., second Celebration and sermon at 10:30 A.M., Evening Prayer and sermon at 7:45 P. M. About 160 communicants received the Sacrament In the morning Bishop McLaren preached eloquently from the text, "Thou art worthy, O Lord, to receive glory and honor and power." In the evening, Dr. Locke preached from the text, "Let everything be done decently, and in order." The musical portion, of the service, both morning and evening was splendidly rendered, the effect of the processional and recessional from and to the front entrance of the nave, through the centre aisle, being especially pleasing, in contrast with the former necessary method of emerging through the floor from the basement. The principal features of the music, which was under the direction of Mr. John Howles, were Le Jeune's hymns, "Jerusalem, the Golden," "Born of Mary," "Saviour, blessed Saviour;" Buck's "Fear not, O Israel," rendered by Mr. Lawson; Robert's "Seek ye the Lord;" Dank's "Not ashamed of Jesus," rendered by F. Thompson; and Barnby's "O Lord, how manifold are Thy works."

In the evening after the sermon, the rector, the Rev. Wm. C. DeWitt, made a statement of the cost of the improvements, and of the pledges received. Further pledges were then asked for and $1,100 subscribed, making a total offering for the day of about $1,300. This leaves only about $700 unprovided for, of the total cost of the improvements which is $4,500 exclusive of gifts. It is therefore with good reason that the rector and members of the congregation feel that a new era has dawned brightly upon their parish.

Good congregations attended the services held at St. James' church, Chicago, on Sunday, Oct. 26th, by the Rev. A. W. Mann, general missionary to deaf-mutes. The Holy Communion was celebrated at morning service. Monday evening found him at Emmanuel church, Rockford, with service and Infant Baptism. After filling appointments at Freeport, Dubuque, and Joliet, he went to Jacksonville, the seat of the State schools for deaf children. At Trinity church a service was held, several of the teachers being present.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The Rev. Lawrence B. Ridgeley, rector of St. Paul's church, Virginia City, Nevada, has accepted an invitation of All Souls' vestry, to become the assistant minister of the parish. Mr. Ridgely is understood to have done a faithful and devoted work in Virginia City, and to have developed qualities which promise excellent results in his new relations. The parishioners will give him a cordial welcome.

The selection of subjects on which Dr. Kirkby is addressing the deaconesses at Grace chantry, was left to himself, but he was requested not to go beyond the close of the first century. His subjects are: "The Darkness and the Dawn;" "The King and the Kingdom;" "The Apostles and the Commission;" "St. Peter and the Jews;" "St. Paul and the Gentiles;" "St. Paul's Journies," to be given in the sixth and seventh lectures; while the eighth, ninth, and tenth are to be "Christian Worship," "Christian Work," and "Christian Trial" in the Apostolic age. The first of these lectures was delivered at Grace chantry at 9:30 A. M., on Saturday morning, Nov. 8th, while the others will be delivered on successive Saturday mornings at the same hour, the lectures being about three quarters of an hour in length. A subsequent course of ten lectures will be given after New Year, and will cover the ground from the close of the first century down to the Council of Nice, Whether Dr. Kirkby will give them is as yet an uncertainty.

The 43rd anniversary of the Evangelical Knowledge Society was held in the Bible House, on Monday afternoon, Nov. 10th. The reports of the Executive Committee were read and approved. Mr. George D. Morgan was elected president in place of John H. Earle, deceased, and Waldron P. Brown, of Brown Brothers, was elected treasurer. Solon Humphrey, and the Rev. Henry L. Jones, of Wilkes Barre, were added to the Executive Committee. The Rev. Dr. Heman Dyer was re-elected corresponding secretary. The meeting was attended by a considerable number of the more prominent clergy and laity.

On the same afternoon Bishop Coxe addressed an audience chiefly composed of women in the lecture room of St. Bartholomew's church, on the subject of mission work in Hayti.

The Rev. John T. Pearce, a retired clergyman, suddenly died at 1,742 Lexington ave., of fatty degeneration of the heart though just before he seemed in good health. He was 54 years of age. Mr. Pearce, who was born in London, came to this country when a boy, afterwards went to Wisconsin, and later on studied for the ministry at the Nashotah Mission Theological Seminary. His first charge was at St. Peter's, Oxford, Conn., where he continued 13 years. From thence he went to Grace church, Canton, N.Y., remaining six years. For seven years previous up to September last he was rector of St. Stephen's, Northcastle, N. Y. Early in the week following the funeral took place at the church of St. Edward the Martyr, 103th st., the Rev. E. W. Neil, rector. The deceased left a wife and two step-sons.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

The Rev. A. W. Mann has now an assistant in Church work among the deaf of Missouri, of whom there are about 300 scattered all over the city. He is the Rev. James H. Cloud, deacon. On Sunday. Nov. 2nd, Mr. Mann gave two sign services at Christ cathedral. At the first there was a Celebration; and at the second a Baptism of four hearing children of deaf-mute parents The Rev. Mr. Cloud will soon have a Bible class of deaf-mutes at the cathedral.

After St Louis, the Rev. Mr. Mann served successively St. Joseph, Atchison, Kansas City, Olathe (seat of the Kansas school for deaf children), and St Charles,

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—On the second Sunday evenings of each month, preachers especially selected will address young men in Christ church, South Brooklyn, the Rev. Arthur Kinsolving, rector. The course is given under the auspices of a branch of the Brotherhood of St. Andrew, recently started in the church. At the first service, on Sunday evening, Nov. 8th, a large congregation assembled to hear Bishop Dudley. He said,the weakness of the Church to-day was that men were not earnest enough in her service. Men of influence and intelligence considered their duty done if they appeared once on the Lord's Day, and cast in their dole to help maintain the service. Young men were tempted by the allurements of wealth, and turned a deaf ear to the pleadings of those who were trying to persuade them to a larger measure of well-doing. Not so those who followed Christ in his own personality. Men might say the Church was all right for women and children, but that it did not foster bravery or manliness. Was not the Christian who died in mid-Africa, the soldier who wrote in his own blood the record of the doings around him,a brave and manly man? Was not the heir of one of the proudest houses in England, who went to the South Sea Islands as a missionary and returned as a corpse, brave and manly? The Bishop followed with a few earnest, touching words in praise of the work done by St. Andrew's Brotherhood. The discourse was listened to with deep interest.

The first of a series of receptions has been given by St. Luke's Gui'd by way of having many new people identify themselves with the work of the parish and become acquainted with the rector, the Rev. Dr. Bradley. The guild, indeed, is an organization of laymen for the purpose of aiding the rector in parish work. At the first reception refreshments were served, while Dr. Bradley was greeted with kind words and a shake of the hand.

On Thursday evening, Nov. 13th, a reception was given to the newly-elected assistant at Christ church, South Brooklyn, the Rev. C. A. Doupe. Mr. Doupe comes from New Haven, Ct., having been in charge of Trinity chapel.

On the afternoon of the same day, the Long Island branch of the Woman's Auxiliary observed its 18th anniversary at St. Ann's church. The Bishop and several of the clergy were present, while the congregation was largely made up of ladies. At the close of the religious services, the Bishop introduced the Rev. W. V. Flichtner, secretary of the advisory committee on the work in Mexico, who summarized the work accomplished there, and urged its continuance. Assistant-Bishop Gilbert, of Minnesota, said they had come to rely on their own theological school for ministers, instead of those from the East; that new and prosperous schools had been established in south-western parts of the State; that 16 of the churches not only had become self-supporting, but contributed $7,000 a year for diocesan and missionary work; that the Indians so far from dying out,were increasing from year to year;that already six or seven hundred Chippewas had embraced the faith of the Church, and that they now had nine churches, four boarding schools, and also Indian deacons and teachers of their own. Of the 200 Indians who composed the population of Red Lake, every one had been baptized, while all the adults were confirmed members of the Church. He believed this to be unlike any other village in the world, while lumbermen and all testified that their morals and manners were far above those of any white village they ever saw. Other speakers were the Rev.Dr. Bradley of St. Luke's, and the Rev. Mr. Tunnell, of St. Augustine's chapel. The Bishop, also, added a few remarks, saying there appeared a great crisis in the Church, and that in all directions the fields were ripe and ready for the reapers.

At the Choir Guild Festival held in the evening,the Rev.Dr. Bradley offered prayer towards the close, in behalf of the Rev. Dr. Johnson.

NORTHPORT.—The Rev. Mr. Gallaudet, who for ten months has been in charge of Trinity parish, has given in his resignation, to take effect Dec. 1st. The cause was not assigned.

OHIO.

WILLIAM A LEONARD, D.D., Bishop.

The Central Convocation convened at Steubenville, Nov. 6th. Bishop Leonard preached in the evening on "The Powers and Duties of the Ministry," and also administered Confirmation. An early Celebration was held the following morning, the Bishop being assisted by the Rev. Chas. T. Williams, rector. At the business meeting, the Rev. E. L. Kemp of Massillon,was chosen dean, and the Rev. Mr. Brazee, of Wooster, secretary. The exegesis was by the Rev. Prof. Streibert, of Gambier, "The Unknown God," Acts xvii: 23, with remarks by the Rev. Messrs. Ephraim Watt, C. D. Williams, T. A. Waterman, and E. L. Kemp, the Bishop closing with emphasizing the need of clear presentation of the Church's commission in keeping forward correct ideas of God, of His Word, and of the kingdom He founded. Mr. Kaye, candidate for orders, presented the needs of his work in Alliance, and this place was selected for the next meeting. A committee of the Rev. Messrs. Kemp, Watt, and Streibert reported favorably the adoption of a system such as is employed in Connecticut and Pennsylvania, and it was also proposed to divide the diocese into three convocations, with a missionary for each, and the establishment of a Bishop's Penny Fund contributed by the Sunday schools. At the afternoon session, Dean Kemp delivered an address on "How to build Mission Chapels." The exercises were selected for the next meeting, an exegesis of Heb. vi: discussion on "How to Deal with Men." with a sermon by the Bishop one evening, and a missionary meeting the other. After Evening Prayer, the subject for discussion was "How to raise money for Diocesan Missions," the speakers being Prof. Streibert,the Rev. E. Watt, and Dean Kemp, who gave some telling illustrations of his efforts in this line. Dean Kemp closed the interesting exercises with prayers from the Institution Office, and the benediction. Subsequent to adjournment, the clergy present adopted a minute of respect to the memory of the late Samuel Mather, treasurer of the diocese.

The fourteenth annual report of Church work among the deaf in the middle western dioceses has just been published by the general missionary, the Rev. A. W. Mann, who will gladly send copies to those desiring them.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

The joint committee on the Diocesan Scheme of Sunday School Lessons has long been desirous of knowing how their labors have been received, but no proper occasion came, to have a public expression. The presence of so many persons at the Church Congress was therefore gladly availed of to hold such a meeting, which was done on Monday afternoon and evening, Nov. 10th, in the parish building and church of the Holy Apostles. The exercises were opened by the Missionary Bishop of Nevada and Utah, after the meeting had been called to order by Mr. George C. Thomas. Bishop Whitaker, upon taking the chair, extended a most cordial welcome to those present in behalf of the church in which the meeting was held, and the Sunday School Association of the diocese, and assured them that there was no place in which they would be more welcome than in the church of the Holy Apostles', which was fully proven by the tea which was prepared in the lower rooms, and of which all present partook heartily. Bishop Whitaker then called upon Mr. George C. Thomas to state the purpose of the meeting, which he did by saying that the object of the meeting was to have others than the committee discuss their work, so that the committee might get the benefit of other views, and thereby be enabled to do better work. He stated that the purpose of the committee was twofold: To suggest a scheme of lessons and to interest therein the Sunday school workers. He said that this scheme had been very successful, being used in 100 Sunday schools, while the international series was used in only five schools, and a few other schools used other schemes which were not antagonistic to the committee's.

The Rev. Henry L. Phillips said that he had found the scheme very useful, not only in the Sunday school but as the topics of his weekly addresses.

The Rev. W. H. Longridge desired to know how it could be taught to the smaller children. The introduction of it into St. Clement's was being discussed, but he found this difficulty, and thought that it would be more advantageous to make greater use of the Old Testament.

Mr. F. B. Kilmer said he knew but little of the scheme, but believed it to be a step in the right direction. He objected to the use of the leaflets in the class. He thought that the Bible and Prayer Book should be the only text books.

The Rev. C. E. Betticher desired to know upon what principle the golden text was chosen, to which answer was made that in the coming series it was taken from the lesson.

Mr. William Waterall spoke most favorably of the eight years' use in the Sunday school of Grace church, Phila.; that it would not be possible for the committee to devise a scheme that would meet the wants of all classes, that their scheme met the wants of the average Sunday school scholar,

The Rev. F. M. Taitt urged that one Sunday out of four be given to the teaching of the catechism and Church doctrine.

The Rev. G. W. Shinn, D. D., as a member of the committee,expressed his surprise at the pleasant criticism, whereas he had expected that it would have been much more severe. A large number of Church people are not in sympathy with the Sunday school, that we too often treat it as a step-child rather than welcome it with open arms. He believed that nowhere were young people better instructed in the principles of the Christian religion than in the Sunday schools of our dear old Church.

Bishop Whitaker in summing up what had been said, thought it an admirable idea to make the lesson the topic of the Friday evening sermon; that he hardly thought the committee were prepared to issue a special lesson for the smaller children,but that the teacher should adapt it to their capacities.

In the evening after a brief service,Bishop Whitaker who presided, made a short address in which he alluded to the advantages which had been gained by the meeting. Mr. Spencer D. C. Van Bokkelen gave a brief history of the origin of the Joint Committee, of which he has been the secretary from its inception, of the growth from very small beginnings until now it is used in 34 dioceses and 3 missionary jurisdictions, upwards of 200,000 leaflets on them being issued.

The Rev. R. R. Swope, D. D., spoke on "The relation of Sunday schools to citizenship;" the Rev. G. W. Shinn, D. D., on "The struggle for the human soul and the influences at work to destroy character." Bishop Gilbert urged Sunday school teachers to study to do their work well.

PROVINCE OF ILLINOIS.

THE RT. REV. W. E. MCLAREN, D D., LL. D.,PRIMUS.

The annual meeting of the Synod (Federate Council) was held last week in Knoxville, the twenty members in attendance, together with several visiting clergymen, being entertained at St. Mary's and at St. Alban's schools. The work and appointments of these admirably equipped and flourishing institutions were observed with great satisfaction. St. Mary's is the provincial school for girls, its board of trustees being composed of the Bishops of the Province and other representatives of the three dioceses. On Wednesday morning the guests assembled at St. Alban's to witness the military drill of the cadets, and the giving of commissions to Capt. Perry,(Fond du Lac), and Lieut. Knowlton, (Joliet). Bishop Seymour and Bishop McLaren made short speeches to the boys as they were drawn up in line, and were heartily cheered. Of course the boys got a half-holiday. St. Alban's has nearly fifty cadets, about half being in residence.

The opening service of the Synod was a choral Celebration in St. Mary's church, in which the singing of a hundred girls was most beautiful and effective. The Primus was the Celebrant, Bishop Burgess and Bishop Seymour assisting. The business meetings were held in the rector's large study, in the richly frescoed ceiling of which was noted the inscription:

St. Mary's School; Burned 1883; Rebuilt 1888.

It did not seem possible, looking over the well-appointed building and out on the beautiful lawns decorated with trees and shrubs and flowers, fountain, and statuary, that about seven years ago this was a scene of black and desolate ruin. St. Mary's is more than rebuilt. It is improved beyond recognition by those who knew the school in the early days.

Bishop McLaren opened the session with a timely and thoughtful address, about the Province as adapted to the conditions of the Church in this country. He sketched the history, rationale, and working of the provincial principle. It was not a Romeward drift but a return to what had been the strongest bulwark against papal aggression. I am tired, he said, of the senseless clamor about Rome. This Church will never make any progress in grappling with the difficulties which confront her, while she stands shivering at the cry of "Romanism!" Among the conditions to which the American Province must conform, the Primus named the absolute parity of the episcopate, the co operation of the laity, and a modification of the diocesan exclusiveness and independence which now prevail.

Mr. H. H. Candee, of Cairo, secretary for ten years, was re-elected. Reports of the provincial institutions were received, and committees were appointed for carrying out the plans of the synod. Among these was a committee to secure legislation concerning Church corporations. The committee on the debt of the Orphanage in Springfield was continued and enlarged. The institution is doing a blessed work, and contributions of money and material are about sufficient for current expenses, but the debt of over two thousand dollars remains unpaid. It is hoped that the Christmas offerings throughout the province, which the synod requests for the Orphanage, will bring about some reduction of this debt. Appropriations were made for the aged clergy of the Province, and some discussion transpired with reference to a further consolidation of funds for this purpose. The most important committee, consisting of Drs. Davenport, Little, and Leffingwell, was charged with the duty of making a report to the next meeting of the synod, upon the Provincial System, considered historically and practically. The report of St. Mary's School showed the largest possible attendance (110 boarding pupils) and the completion of the stone cloister at a cost of $3,000.

Dinner was served to the delegates in the library,in a manner and amount most creditable to the generosity and skill of Mrs. Leffingwell, matron and manager of the domestic department. After tea,the guests were all invited to the observatory, where they enjoyed a view of Jupiter and his moons through the fine telescope. At the close of the meeting all were unanimous that it was the most interesting one that has been held since the organization of the Federate Council in 1880. The next meeting is to be in Springfield, on the second Wednesday in November, 1891.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BALTIMORE.—The Rev. W. W. Williams, rector of Christ church, and his wife have returned to the city after some months of travel in Europe.

The Rev. J. C. Anderson has been appointed by the Bishop, as missionary in charge of St. James' church, (colored.)

The Guild of the Iron Cross held its semi-annual festival service in St. Andrew's church, the Rev. H. Page Dyer, rector, Nov. 6th. The guilds of St. Andrew's, St. Mary the Virgin, and Waverly, united in the service, which was impressive. The singing was by the vested choir of the church, supplemented by a female chorus of 10 voices. The sermon was preached by the Rev. C. N. Field, of St. Clement's church, Phila.

On Tuesday, Oct. 28th, the chapel of the Advent was dedicated. The Bishop and 30 clergymen were present, including the Bishop of Western New York. The sermon was delivered by the Rev. Dr. Douglas, rector of St. John's church, Washington, D. C., and the Holy Communion was administered by Bishop Paret, assisted by Bishop Coxe, the Rev. Arthur C. Powell, and Dr. Douglas. Morning Prayer was offered by the rector, the Rev. George M. Clickner. The music was by a portion of Grace church choir. The chapel is 70 by 35 feet and cost about $9,000. It is of brick, trimmed with stone, is two stories high, and is in the Gothic style. The lot upon which the chapel was built was given by Miss Charlotte Williams, in memory of her father, the late George Hawkins Williams.

CHARLOTTE HALL.—The Bishop visited Trinity church, the Rev. L. J. Sothoron, rector, on Oct. 10th. The church was crowded to overflowing. After Morning Prayer, the rector presented a class of 42 persons, 21 males and 21 females, to the Bishop for Confirmation. This is the largest number ever presented at one time in the church. The Bishop made an excellent address and delivered an able sermon, after which he congratulated the rector on his faithful work.

DORSEY.—Trinity church was visited by the Bishop on Oct. 5th. There was a very large congregation present. The Bishop preached in his usually vigorous manner, and confirmed a class of ten persons.

BELAIR.—The Rev. James B. Craighill, rector of Emmanuel church, announced to his congregation Sunday, Oct. 17th, that he had resigned the charge. Mr. Craighill has been rector of the church for the past ten years. He is greatly respected in the community, and his removal will be regretted by the congregation and a goodly number of friends.

BENNINGS STATION.—Bishop Paret visited All Saints' church, the Rev. Dr. Wall, rector, Oct. 26th, and administered the rite of Confirmation to a class of 14 persons.

ANNAPOLIS.—On Oct. 30th, the annual meeting of the Convocation of Annapolis was held. The Rev. T. J. Packard preached the convocation sermon. At night a missionary meeting was held and addresses were made by the Rev. Messrs. J. Houston Eccleston, and Jno. H. Elliott, S. T. D. At the business meeting encouraging reports were received from the dean, the Rev. Theo. C. Gambrall, D. D., and others. It was decided to build a church at Curtis Bay, Anne Arundel Co., and a sum of money was subscribed to the building fund. Mr. Gambrall was re-nominated dean, and the Rev. T. J. Packard, secretary and treasurer of the convocation. In June the semi-annual meeting will be held at Annapolis Junction.

MT. AIRY.—St. James' chapel, the Rev. Dr. Stephenson, rector, was consecrated on Oct. 29th by Bishop Paret. The building is situated conveniently on a pretty slope north of the Baltimore and Ohio R. R., and commands a view of the small but pretty town. It is substantially built of brick, with a Sunday school room in the basement. It is complete in all its appointments, with a properly furnished chancel, organ, and choir, and has a growing congregation. A symmetrical spire rises above the main roof. The building's cost was $3,000, and the amount was secured by a few members who were especially interested in the work.

FREDERICK.—The anniversary meeting of the guild connected with All Saints' church, was held Nov. 1st. An interesting programme of music and addresses was rendered. The annual report comprised sketches of the work done in the Sunday school, the Dorcas Society, the Pastoral Aid Society, the Ruth Chapter of the Guild, etc. The total number of those engaged in the work of the guild and Sunday school, exclusive of scholars, is 79; money expended, $614 06.

PETERSVILLE.—The new church edifice to be erected by St. Mark's congregation, near here, will be of brick, finished in hard wood, and the estimated cost is $13,000. When completed, it will be one of the handsomest structures in Frederick Co.

HYATTSVILLE.—The hearts of the people of Pinkney Memorial church, were made glad on Sunday, Oct. 26th, by the presence of the Bishop, who preached and confirmed a class of 12 persons.

POPLAR SPRINGS.—The Bishop visited St. Paul's church, the Rev. Jas. Stephenson, S. T. D., rector, on Oct. 2nd and confirmed 8 persons.

CUMBERLAND.—The ceremony of re-consecration of Emmanuel church, the Rev. Clarence Buel, rector, will take place on Sunday, Nov. 30th. The Bishop is expected to be present and conduct the service. The interior of the church has entirely been changed and renewed. The walls have been re-colored, the organ and other gallery torn out, new windows substituted in place of the old ones, steam-heating apparatus introduced, and the chancel and entire body of the church newly carpeted. The organ now rests on the floor in the alcove. Outside improvements were also made. The portion of the property facing Water st. has been terraced.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

The annual meeting of the Connecticut branch of the Woman's Auxiliary was held in Christ Church, Hartford, Oct. 30, 1890. The Holy Communion was celebrated at 9 A. M. and at 10 o'clock the various reports of the year's work were given by the secretaries and managers, the acting president, Mrs. Giraud, reading her annual address. The reports were quite encouraging, when the prevailing sickness of last winter is taken into consideration. After the roll-call and transaction of other business, Miss Emery addressed the large congregation (at least 800 being present) in her usually earnest and interesting way. At one o'clock, the meeting adjourned for luncheon which was served in Allyn hall. At 2 o'clock a grand missionary meeting was held at Christ church. The opening address, with words of welcome and encouragement was, as usual, from the Bishop of the diocese, with an earnest appeal and hope that, in the coming year, many more of the Church women of Connecticut would join in the work and contribute to the pledges through the envelopes provided for that purpose. He was especially glad to note the pledge of $500.00 for the church at Hankow, and pleaded for aid for the work in China. He then introduced the Rev. Dr. Wm. R. Huntington, D. D., who spoke of the union of the spiritual and active life,—the devotion of the hidden life bearing fruit in consecrated and devoted work. "He that abideth in me and I in him, the same bringeth forth much fruit."

Bishop Graves, of La Platte, a new face among the always welcome missionary bishops to Connecticut Church people, then made an eloquent plea for help for the Church's work in his jurisdiction; and Bishop Dudley, of Kentucky—none the less welcome because familiar—of work for the colored race.

In the evening, a second missionary service was held, when Bishops Hare of South Dakota, and Talbot of Wyoming and Idaho, told of work in their jurisdictions, and the Bishop of Kentucky spoke again of the pressing need of aid for the millions of negroes in our land.

Miss Esther A. Spencer, of St. John's School, Shanghai, China, addressed a very large number of the congregation who remained after the long day's session, to listen to her, she having been unable to reach the city earlier.

The pledge list for 1890-1891 shows a total of $4,000 for foreign and domestic work.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

ONEONTA.—On Friday morning, Nov. 7th, St. James' church was consecrated by the Rt. Rev. Wm. Croswell Doane, S. T. D. LL. D., the instrument of donation being read by the Rev. Ernest A. Hartman, rector of the parish, and the sentence of consecration, by Canon Fulcher, of All Saints' cathedral, Albany. Archdeacon Olmsted, Dr. R. N. Parke, the Rev. Messrs. Frank B. Reazor and Fred. Griffin, and Dr. W. C. Stewart, assisted in the service. The church, a fine Gothic structure of stone, was erected in 1871, and for the past 19 years, the congregation has been struggling under a burden of debt. One year ago the present rector assumed charge, and on Christmas initiated a movement for liquidating the indebtedness. By the hearty co-operation of the vestry and congregation, and the kind interest of friends of the parish, the debt which seemed almost to be permanently anchored, has been provided for, and the long-standing mortgage cancelled. The Bishop preached from the text: "Lord, have patience with me and I will pay Thee all," Matt. xvii: 26. The sermon was an eloquent and forcible setting forth of the importance of unfaltering faith and undaunted purpose as essential factors in paying our debt to God. A large class was presented for Confirmation, the second since last February. After the service, the Bishop, clergy, and vestry were entertained at luncheon served by the women of the parish, at the home of Mr. John Cope, the senior warden, who has been identified with the Church's work in Oneonta, since the first service, in 1839. The consecration of the church marks a new era in its history, and the large congregations, the hearty services, the increasing number of communicants, the interest in the various activities of parish work, are some of the facts which indicate that the Church is becoming an influence in this rapidly-growing town.

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

At the annual meeting of the Free Church Association in Boston, on Nov. 3rd, with Dr. Shattuck in the chair, the report of the directors, presented by the Rev. W. C. Winslow, D. D., was a most satisfactory exhibit for the past year. Mr. Charles G. Saunders, for the nominating committee, reported in favor of re-electing the board of officers. The treasurer's report showed a handsome balance, and, on motion of Dr. Winslow, $100 was donated to the parent Society in Philadelphia.

CHELSEA.—The rector of St. Luke's, the Rev. D. I. Odell, has been ill and unable to assume the active duties of the parish since his call, a few months ago. We hope for him a speedy recovery and strength to carry on his important work. The Rev. Dr. Porter, of Lexington, and others, have been supplying the parish on Sundays.

CHICOPEE.—The Rev. W. R. Callender, rector of Grace church, has been instrumental in improving the condition of the parish, so long vacant, and most gratifying results are apparent. It is a very difficult field of labor. For a long time there were no Church services in the town, and the Church building was used for secular purposes. But through the care of former rectors and Mr. Callender's present work, the future of the parish is most hopeful. The late Mr. Beers was the first to rouse it from its quiescent condition. Now the attendance upon divine worship is encouraging. Saints' Days are observed, and a parish guild has been formed.

LANESBOROUGH.—St. Luke's old parish, founded in the last century, and six miles from the railroad, has been progressing under the rectorship of the Rev. C. I. Palmer. The church building has been re-painted and re-carpeted and frescoed in the interior. At the Harvest Home festival lately held here, addresses were made by the Rev. Messrs. I. C. Brooks, P. M. Washburn, Arthur Lawrence, and T. B. Foster; the last-named clergyman is a nephew of the late Rev. T. B. Shaw, D. D., who for over 34 years was rector of the parish. The church, on this occasion, was beautifully trimmed with autumn leaves, and adorned with a great abundance of the products of the earth.

INDIANA.

DAVID B. KNICKERBACKER, D. D., Bishop.

On his way home from the Southwest, the Rev. Mr. Mann officiated Sunday, Nov. 9th, at the State school and Christ church, Indianapolis, baptizing one of the pupils.

GENERAL THEOLOGICAL SEMINARY.

At the last meeting of the Board of Trustees of the General Theological Seminary, New York, on October 28, 1890, on motion of the Bishop of New York, a committee was appointed to devise some method by which both a gymnasium and a new refectory may be speedily provided for the use of the students. The necessity for such a building has become so pressing that it has been thought best to appeal to the generosity of those in the Church at large who realize how much the activity and usefulness of the future ministry of the Church depend upon the health and physical strength of those who are preparing for their sacred calling. If it is the aim of the seminary to send forth robust and manly, as well as highly educated, men into our city and country parishes, and not the class of men whose sedentary habits alienate them from sympathetic contact with other men, and make a rector's study their only congenial atmosphere, then the Church herself must exercise a wise care for their physical as well as their spiritual and intellectual development. The call for such a gymnasium and refectory has not only in this instance emanated from the students themselves, but it has been repeatedly made, it has been considered and endorsed by different bodies and examiners, and the reasonableness and utility of that call has commended itself most forcibly to the Board of Trustees; for in a crowded city like New York, a student is necessarily deprived of those opportunities for exercise which country surroundings afford. There are, however, no funds at hand for the purpose. Large amounts have necessarily been expended in providing dormitories and lecture rooms for the present increasing number of students, leaving nothing for other purposes. The old refectory is now so crowded that room could not easily be provided for a dozen more students, while the culinary accommodations are wholly inadequate; and as for the gymnasium, the only available room for the purpose is situated in a cellar under the library. The cost of erecting a suitable building properly equiped and arranged, which will serve both as a refectory and gymnasium, will be $75,000. A space has been set apart for it by the standing committee as soon as the funds are provided for its completion, and the appeal is now sent forth for the pecuniary aid. Subscriptions for any amount, even the smallest, will be gratefully received, and these may be paid either in one installment or in several, extending over a period of two years. Or, if it is the desire of the subscriber to erect a memorial hall similar to many others that now stand on the seminary grounds, provision will be made for carrying out the wishes of the donor into effect. Subscriptions should be sent and communications addressed to the treasurer of the General Theological Seminary, Elihu Chauncey, Esq., No. 22 East Twenty-second street.

LEIGHTON COLEMAN,
Bishop of Delaware.
H. Y. SATTERLEE,
ELBRIDGE T. GERRY,
Committee.

The Living Church.

Chicago, Saturday, Nov. 22, 1890.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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162 Washington St., Chicago, Ill.

A rare opportunity is now offered for parishes and missions to secure valuable articles for church use and decoration. Particulars are given in another column. Everything offered is the best of its kind

THE meeting of the Federate Council of Illinois last week was not an event that is likely to attract wide attention; nevertheless, it wa one in which the Churchmen of Illinois should take an interest, as witnessing to a bond of union which still holds the old diocese together in a fellowship of administration and good works. Since the division of the diocese, representatives of the divided jurisdiction have met nearly every year for counsel and for such action as the cautious legislation of the General Convention has authorized. Under the limitations imposed by that body no legislation has been practicable; but the Provincial Synod, (which is only another name for Federate Council) has served to keep alive the interest and co-operation that existed between the widely scattered portions of the undivided diocese; has fostered institutions to which the whole body was related before division; has served to make known the condition of the several dioceses to each other, and has given opportunity for renewing old associations. For the Churchmen of Illinois, at least, the decennial of the organization should be noted with thankful interest.

NOR should the Church at large be indifferent to the pioneer work which Illinois has done, towards the revival of the provincial system. Though the results have not been great, they have been as much as the conservative legislation of the Church would permit. All action has been taken in loyal submission to canon law, waiting only for the grant of powers to meet the needs of a progressive Church. The time is near when such powers must be granted to the several provinces that will be formed, and then will be seen the value of the quiet work which has been done in Illinois, during the past decade. The inability of the General Convention to legislate upon the details which are involved in the growth of the Church in this country, is more apparent at every session of that body. Unity of action becomes more and more difficult, as diversity of interest increases. It is evident to many of the most thoughtful and conservative minds of the Church, that our present organization is defective and insufficient; that there are important interests that cannot be conserved by a body representing the national Church. A decreased representation in the General Convention would not lessen the number of interests represented, while it would lower the dignity and influence of that body. The only wise method of relief seems to be the organization of provinces, to which shall be delegated powers of legislation for all interests that do not concern the being and well-being of the Church at large.

DR. PUSEY once said: "I do not believe that God maintains the faith where there is not the reality." He is speaking particularly of the history of sacramental doctrine in those Christian bodies which have cut themselves off from the organic Church. The older ones as a general thing set out from the Reformation period with comparatively high views, for example, of the Holy Eucharist, but the earlier belief has gradually died out. In those denominations which do not possess the Apostolic Succession, it is rare to find anything further looked for in this sacrament than a certain stirring of the religious emotions and an uplifting of the heart in the contemplation of the sufferings of Christ. No positive gift is believed in or expected. It has usually been held, however, that the ordinance of the "Lord's Supper," even though it is no more than a method of keeping certain things in remembrance, is obligatory upon Christians, and moreover, that only those who have previously received Baptism are entitled to partake of it. But Dr. Lyman Abbott, of Plymouth church, Brooklyn, who, we have been assured upon high authority, is as good a minister of the Gospel as any of those who have been ordained by bishops, denies both these propositions. His argument is, apparently, that as "no Church had been organized," and the Apostles were ignorant of such elements of the Christian religion as the Atonement, Resurrection, and Ascension, and (as he thinks) most of them had not been baptized, and yet they received the Communion; it was never intended that this privilege should be restricted to baptized people or people with any definite belief.

AFTER giving his own version of the Institution, Dr. Abbott thus proceeds: "Whether, then, we consider the origin of the Lord's Supper, or that of the Jewish festival of which it was an adaptation, it appears that this ceremonial *is not*, in strictness of speech, *a Church ordinance* at all. It does not belong of necessity to the Church life. It does not require for its validity a Church official. Its participants are not required by any New Testament law to be Church members; the historic precedent afforded by the first service does not necessitate that they should have received Baptism . . . *it cannot properly be said that the Lord's Supper was commanded by Christ* for perpetual observance." (Italics ours.) Thus is swept away the central institution of the Christian Church, an institution which has from the very first been observed with careful reverence and loving awe, everywhere and by all who profess and call themselves Christians, and who in observing it have ever believed themselves to be fulfilling the last command of their Lord, of perpetual obligation until He comes again. Thus, too, is the natural force of His words, as it will seem to most, deprived of all meaning, and the last foundation for even the resemblance of a visible Church taken away. It is but a short step from this to the position which we once heard taken by a fanatical religious lecturer who insisted that the Christian world was under a delusion in retaining this institution at all. Yet even he admitted that it was commanded by Christ, but only for a time, namely, until the destruction of Jerusalem, which was the real and only second Advent. "Surely," said he, "if we wish to keep in memory the Saviour's Passion and the Atoning Sacrifice, we can do it far more effectively by reading with solemn reverence the narrative of the Crucifixion as recorded by the Evangelists rather than by imitating the farewell scene of the Supper. The latter had some significance to those who took part in it, but it has none for us." To such strange conclusions do men come, who, rejecting all history and the testimony which the very existence of the Church affords, attempt to apply the principle of the "Bible and the Bible only" *plus* the idiosyncrasies of their own brains.

IT is not infrequently alleged against the clergy, that they do not initiate great reform movements in politics or society. The assertion is made that they are never known to formulate schemes of this kind, and that in fact they are content to enunciate general propositions and expound antiquated dogmas. A distinguished Englishman, not many years ago, even ventured the statement, that in all his life he had never heard a sermon upon the simple precept, "Thou shalt not steal." He did not state how frequently he put himself in the way of hearing sermons at all. However little such an accusation may stand the test of enquiry, there is undoubtedly a certain basis of truth upon which it rests; but it is another question how far it is just when considered with reference to the real mission of the Christian preacher. He has to do primarily with the interior life, the motives and springs of action rather than with the acts themselves. His business is to train the moral nature in such wise that people may understand what are the guiding principles of right and wrong, and that the desire and impulse to wrong doing may be taken away. It is not so directly his mission, for instance, to devise methods by which society may be able to prevent stealing, but rather so to educate the moral sense as to prevent the desire to steal from arising in the soul. It is clear that if we form the interior life aright, the exterior life of action will, in the long run, be reformed also. Religion begins, primarily, with the conversion of the individual; and insisting upon this it may safely leave society to shape itself, inasmuch as society is, after all, only the aggregation of individuals. The preacher may or may not go on to propose methods of applying Christian morals to the mass, but when he does so, he ceases to be infallible, and may fail to see the best adjustment of means to ends. But so long as he insists, in season and out of season, upon the necessity of reforming the individual life, he cannot go wrong. He is laying foundations which will, in the end, affect society at large.

REFORMATION thus beginning from within, is bound in the long run, like leaven, to permeate the whole mass. The majority of Christian preachers therefore, will continue, notwithstanding the taunts of restless reformers, patiently to teach the principles of Christian morality

and to instruct the young in the catechism with its explanations of the Creed, the Lord's Prayer, and the Ten Commandments. As to dogma, it ought to be evident that to insist upon the existence of a personal God and to impart a living sense of responsibility to Him, is the surest way of establishing a pure and lofty moral standard. Looked at as a means of regenerating society, the Christian method is undoubtedly a slow one. It is subject, moreover, to violent checks from the sudden onset of evil which takes hold of the mass of men in the shape of false principles, and may for a time sweep everything before it.

MEN are impatient with the Church because it cannot at once and once for all do its work. But so long as men are what they are, moral beings, and every one as an individual is subject to the allurements of temptation and sin, so long must the work of religion be entered upon anew in each case, one by one. If one generation is brought up by slow degrees to a comparatively high stage, the next, affected by new principles of action, working upon the new life of a new age, will almost inevitably show a downward tendency, and little by little the work must be done over again. Yet if the process be slow and often disappointing, it is the only sure and indeed the only possible one. No scheme for the general and final renovation of society can ever be successful, because it will always be true that society is composed of individual moral agents, and the system ideally most perfect must be committed to fallible and imperfect agents.

FROM the first, Christianity has worked thus at the foundations, assured that if these were soundly laid, the superstructure would be worthy. From the beginning there was no direct denunciation, for example, of slavery, yet the relations insisted upon between master and servant, were such as to take the sting out of the system, and the doctrine of universal brotherhood was sure in the long run to effect the destruction of slavery. The ax was laid at the root of the tree. So early as the days of Constantine the effects are seen, where in the emperor's edict for the observance of Sunday, while other kinds of secular business are prohibited, the emancipation of a slave is excepted as a meritorious act.

WHILE it is true that the work of the clergy is primarily with the individual heart and conscience, and this must always be the principal work of the greater number, the assertion that they have not originated or promoted great schemes of reformation, will not stand the test of examination. So early as the ninth century, the Church utters her voice with no uncertainty upon the subject of duelling. The successful combatant is repelled from Communion, and his slain antagonist is deprived of Christian burial. Christianity brought in a more humane treatment of prisoners taken in war. Christian people could not be always praying for "all prisoners and captives," as the ancient liturgies taught them to do, without being made to feel that it was their duty to carry out the spirit of that petition in their own actions. "The truce of God," by which the Church attempted to check the bloodshed of a barbarous age, was a noble, even if unsuccessful, anticipation of more modern and still unsuccessful attempts to bring about among men a state of universal peace.

IF we come down to the present day, it is known to all, that if the Church hesitates to set her seal to any one political school or party, there have not been wanting those who have dared to lift up their voices against great abuses and to favor reforms which no party can long oppose without self-condemnation. In the sphere of social reforms, which engross such keen attention at the present day, it is hardly necessary to refer to the active interest with which leading clergy of New York and London have devoted themselves to such problems, or to the recent bold address of the Bishop of Durham, (who might have been taken as the very type of the "pale student") at the late Church Congress at Hull. There was no hesitation in that address in dealing with the social systems of the present period. On the whole, it is clear that the reproach which is so often lavished upon the Church as careless of the great movements of society, springs first from a reluctance to see what the proper mission of the Church is, and, second, from ignoring the real facts of the case.

THE EDITOR'S TABLE.

"I have a few thousand dollars to invest," writes a good friend of THE LIVING CHURCH; "can you advise me what to do with it?" This is but one of many enquiries that have reached the Editor's Table during the last year or two, with reference to investments. It is a subject of great importance to many; never perhaps more than at this time, and nowhere perhaps more than in and around Chicago. For several years the capital of the country has been increasing with extraordinary rapidity, and every opportunity for profitable investments has been sought out and seized with eagerness. There has been no lack of capital for any enterprise, far and near, that had a fair prospect of paying good dividends.

This condition of things has, of course, tended not only to stimulate rash enterprise, but also to encourage rascality. The readiness of our people to invest in anything that promised large profits has been the basis of all sorts of booms and schemes, invented by irresponsible men to supply the demand and to put money in their own purses. "Loan Agents" have done a thriving business, without any capital or character, while eager investors have been left without either interest or principal. It was only a few days ago that one of these adventurers vacated an office adjoining the rooms of THE LIVING CHURCH, taking with him some $50,000 that had been intrusted to him for investment. The rascal left his wife penniless and his friends the poorer for their confidence. Even some of the shrewd bankers of the city were made to pay dearly for the lesson of caution which they were taught.

The moral of this is—not to discourage investments, nor to distrust all investing agencies, but that people who have savings to place where they will bring safe and sure returns, should trust none but accredited agents, and even in dealing with them should endeavor to know all that may be known of the property or scheme to which their money is trusted. The advertisement of an investment company in a journal like THE LIVING CHURCH, is of course presumptive evidence that the firm is trustworthy. But it is not conclusive as to the wisdom and success of the managers in placing loans. This can only be ascertained by enquiry, of those who have had dealings with the firm. No agency should be trusted with a dollar, which cannot furnish the most satisfactory references, and point to an honorable and successful record.

It is much easier to say what a man ought not to do with his savings than to say what he ought to do. He ought not, unless he has a large surplus and is a financier, to take chances, to risk all for the sake of a possible gain over that which a conservative investment would bring. Greed for enormous profits has ruined thousands. The temptation for such investments is great, and hard to resist. The air is full of it, just now, and people everywhere are carried away by "booms." A few are enriched, while many are impoverished. Some of us, about thirty years ago, took our first and last lesson in speculation, putting our money in oil wells; others have learned how much money a hole in the ground will absorb in the way of a mining shaft; there may be others who have yet to learn that a wilderness covered with greenbacks does not make a metropolitan city.

The wise investment of money is, perhaps, as difficult as the making or saving of it. If it is only a matter of a small amount from year to year, there is nothing better than Life Insurance. The leading companies now offer policies that may at any time be turned into cash, used as annuities, or stand as paid-up policies for an equitable sum. By an endowment policy a man may insure a certain amount to be paid to his family in case of his death, or to be paid to himself at a certain age, should he survive. No man who can save a few dollars a year should be without some form of Life Insurance. But there is need of caution in this as in all other investments. The best and strongest companies should be chosen. Only those that have a good record, large capital, and safe surplus are worthy of confidence, in a matter upon which depends the support of a family and the comfort of old age.

But what shall our correspondent do with several thousand dollars in hand? It must be earning something without danger of loss. It is a good rule not to put all the eggs into one basket, lest an accident may break them all. Investigate the various offers for investment that come to hand. Require references, not only as to the standing of the firm advertised, but also as to the men that manage the enterprise in which it is proposed to invest the money. Distrust all propositions promising fabulous profits, for all such involve great risks, and take for security only what is sure to be value received, in case it has to be sold to pay the debt. On this basis we believe good investments may be safely made; and for such, no time can be more favorable than the present.

Notwithstanding the "Single Tax" agitation, land is about the best and safest basis for loans, as it is for everything else; and money wisely invested in the purchase of land (in lots or farms) is well "salted down." There are two points to be settled before investing in city, suburban, or farming land, viz., can the agent be relied on to make a good selection and secure the best terms; and is the property so located as to make it almost certain of steady increase in value? In and around such cities as New York, Chicago, or in any one of a score of thriving cities which have already a solid basis of business and furnish every indication of continued growth, one could hardly fail to do well by investing in lots, if the selection is prudently made.

PROVINCES NEEDED.

From *The Diocese of Springfield.*

The Apostles' Province, in the contemplation of our Lord, was the entire world; this was the grand comprehensive whole, the divine arrangement for the government of the Church on earth. The one great province falls apart into minor provinces, regulated as to boundaries by the accidents of physical divisions of continents and islands, of ethnical divisions of races and nations and tribes, of civil divisions of empires and kingdoms and states. The minor provinces are the self-perpetuating units of the Church, and at the minimum of size, in order to obey the canons of universal obligation (Apostol. Canons 1, and Nice iv.) must contain at least four dioceses, so that when one of the four bishops who govern the dioceses dies, three survive to consecrate a successor. Our dioceses in these United States make one huge province, larger than the world has ever seen before. Attempts have been made to divide it

and make the parts conform in size and character to the example set us by the Primitive Church. But thus far all such efforts, from various causes, have proved failures. We, in the State of Illinois, have approached success more nearly than any others. We have the organization and the nomenclature, and powers few and very limited. We mean, some of us, at least, mean to hold on to what we have, waiting, hoping for more in the future. Our first great need to properly equip our province is a fourth diocese, or four bishops within our limits, and this will come with growth. The demands of territory to be travelled over, of parishes and missions to be visited, of institutions to be supervised, and interests to be guarded, will speedily call for another diocese, or another bishop. Illinois has three dioceses and three bishops. Asia Minor, in the fourth century, not four times as large as Illinois, and with probably less population, had nearly three hundred bishops. It will be seen that we are as yet a great way removed from primitive models. We ought not to be regarded as extravagant, if we aim at present at having a fourth bishop, either by a division of one of our existing dioceses, or by the addition of a suffragan, or an assistant bishop to our three now exercising jurisdiction.

THE LIVING CHURCH.

SUBSCRIPTION DEPARTMENT.

During December, January, and February, THE LIVING CHURCH offers special inducements to local canvassers. On examination of the following list it will be seen that by a little exertion a church or choir guild may secure needed articles of furniture or decoration, for chancel, library, choir room, and study. Any bright boy or girl, indeed, with the endorsement of the rector, can work for the church in this way and secure these articles as memorials or offerings. Only one person in each parish will be entitled to work under this offer. Money must in all cases accompany the orders, $2.00 for each name, but the choice may be deferred until the work is all done.

It is hoped that rectors will kindly aid in this work by commending it from the chancel as one in which they take an interest, and in which the parish will profit.

The regular cash commission at all seasons is 50 cents for each new subscription. Those who prefer to work for this may do so.

The following offers, it should be understood, are for *new* subscriptions secured and paid within the time specified:

No. 1. FOR 2 SUBSCRIPTIONS—
1 Alms Basin, plush centre;
or 1 Pr. of Flower Holders;
or 1 Altar Desk, wood;
or 1 Ivory Cross, 1½ in. high.

No. 2. FOR 4 SUBSCRIPTIONS—
1 Pair Altar Vases, 5 in. high;
or 1 Hymn Board, No. 1;
or 1 Pair Alms Basins, wood;
or 1 Bread Cutter and Knife in Case;
or 1 Pair Glass Cruets;
or 1 Chalice Spoon, Silver.

No 3. FOR 6 SUBSCRIPTIONS—
1 Pr. Altar Vases, 7½ in. high, No 1;
or 1 Pr. Vesper Lights, 3 Branches;
or 1 Hymn Board, No. 3;
or 1 Credence Shelf;
or 1 Alms Chest;
or 1 Silver Baptismal Shell;
or 1 Silk Banner;
or Nos. 1 and 2 (above).

No. 4. FOR 8 SUBSCRIPTIONS—
1 Lectern, wood;
or 1 Pr. Altar Vases, 7½ in high, No 2;
or 1 Silver and Pearl Baptismal Shell;
or 1 Brass Altar Desk, No 1;
or 1 Hymn Board, No. 5;
or 1 Pulpit Lamp;
or 2 Reversible Silk Stoles, 4 Colors;
or Nos. 1 and 3 (above).

No. 5. FOR 10 SUBSCRIPTIONS—
1 Pr. Altar Vases, 9 in. high;
or 1 Brass Altar Desk, No. 2;
or 1 Altar Cross, 16 in. high;
or 1 Prayer Desk;
or 1 Silk Banner;
or Nos. 1 and 4 (above).

No. 6. FOR 15 SUBSCRIPTIONS—
1 Font, wood;
or 1 Processional Cross;
or 1 Pr. Vesper Lights, 5 Branch;
or 1 Brass Alms Basin;
or 1 Apostle Spoon, silver and gold;
or 2 Silk Chalice Veils and Burses, reversible, 4 colors;
or Nos. 1, 2, and 4 (above).

No. 7. FOR 20 SUBSCRIPTIONS—
1 Bishop's Chair;
or 1 Stall and Prayer Desk;
or 1 Brass Altar Desk, No. 3;
or 1 Pr. Vesper Lights, 7 Branch;
or 1 Processional Cross and Staff;
or Nos. 1, 2, 3, and 4 (above).

No. 8. FOR 30 SUBSCRIPTIONS—
1 Altar, wood;
or 1 Pro. Cross, jewelled;
or 1 Altar Cross, 22 in. high;
or 1 Font Jug, polished Brass;
or 1 Silk Banner;
or 1 Pr. Altar Vases;
or Nos. 5 and 7 (above).

No. 9. FOR 50 SUBSCRIPTIONS—
1 Altar Cross, 30 in. high;
or 1 Alms Basin, silver-plated;
or 1 Altar Cross, 36 inches high;
or Nos. 7 and 8 (above).

No 10. FOR 100 SUBSCRIPTIONS—
1 Meneely Bell, 350 lbs.;
or 1 Cabinet Organ;
or 1 Brass Lectern, oak shelf;
or Nos. 7, 8, and 9 (above).

Other combinations may be made, enabling parishes to secure what is most needed for the church.

Address
REV. C. W. LEFFINGWELL,
Editor and Proprietor.

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

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Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH.
162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The Rev. A. J. Tardy has resigned the rectorship of Trinity church, Bessemer, Ala., and may be addressed for the present at 154 Aline st., New Orleans, La.

The Rev. J. P. Buxton having suffered from repeated attacks of malaria, has resigned the rectorship of Trinity parish, W. Pittston, and will return to his former parish, St. James', Drifton, Pa., where he should be addressed after Dec. 1.

The Rev. John H. Houghton has resigned the rectorship of St. Paul's parish, Salem, N. Y., that he may give his undivided attention to St. Paul's Hall, Salem, a school for boys, of which he is founder and rector.

The Rev. Harris C. Rush has been elected rector of St. Paul's parish, Salem, N. Y.

The Rev. Normand B. Harris has resigned the missionary work along the F. C. & P. R. R., Middle Florida, and accepted missionary work in Rockingham Co., N. C. Address Reidsville, N. C.

The Rev. D. B. Ramsey has entered upon his duties as rector of the church of the Advent, Louisville, Ky. Address him at the Church Home, Morton ave., Louisville.

TO CORRESPONDENTS.

CORNELIUS CARR.—You refer either to "The Broken Vow," written by the Rev. W. J. Knox-Little, or to "Sir Percival" by J. H. Shorthouse. The central figure in both stories is a young lady, Dorothy, in the first-named, Constance, in the second. You can get the stories in book form of E. & J. B. Young, Cooper Union, New York City, and Macmillan & Co., 112 4th ave., New York City.

J. J. A.—(1) Any Advent or Lent hymn, or one relating to the Judgment, *e.g.*, 63, would be appropriate. (2) The *Magnificat* and *Nunc Dimittis* shou'd be used generally. The others may be used at discretion. (3) A few drops, but never more than a third proportion. (4) Bishop Seymour's sermon at the centennial celebration of the inauguration of the first President was published. We have no copies left but probably the Bishop would supply you if you ask him.

A CHURCHWOMAN.—The Bishop of Arkansas is the Rt. Rev. Henry Niles Pierce. He was elected some eighteen years ago, but did not accept until about two years ago.

G. S.—The bride and groom remain "in the body of the church" for the betrothal. After the bride is given to be married by her father or other relative, the pair proceed to the altar for the marriage.

A SUBSCRIBER.—(1). Acts 1: 25. (2) Bishop Gilmour's letter was published in the Cleveland papers. We may reprint it.

A DEACON.—Bishop Madison was consecrated in England, Sept. 19, 1790, by the Archbishop of Canterbury and the Bishops of London and Rochester. The first consecration in America was that of Bishop Claggett, Sept. 17, 1792, by Bishops Provoost, Salisbury, White, and Madison. It has been stated that Bishops White and Provoost felt themselves under obligation not to consecrate others until a third had been consecrated in England, which explains why Dr. Madison went to England. It is probable that Bishop Provoost's jealousy of Bishop Seabury had a great deal to do in the matter.

E. S. T.—Vested choirs are not used in the Roman Church, and they may be said to be "peculiar" to the Anglican Communion.

E. W.—Lights on the altar are used as symbolic of the Light of the world; the two lights usually taken as teaching of the two natures of our Lord. The authority for their use is the law of the Church as set forth in the "Ornaments Rubric," etc.

ORDINATIONS.

In the cathedral, Fond du Lac, on All Saints' Day, the Bishop ordained Mr. George N. Shelton to the diaconate. At 7:30 A. M., there was a celebration of the Holy Communion. The ordination service began at 10:30, the sermon being preached by the Rev. R. H. Weller, with whom the Rev. Mr. Shelton has lately been associated in work. The candidate was presented by the Rev. Canon Richey. The Rev. G. H. S. Somerville said the Litany. The Bishop was Celebrant, and the Rev. J. A. Carr, epistoller.

On Oct. 16th, the Rev. John S. James was ordained to the sacred order of deacons at the Cathedral of St. Matthew, Laramie, Wyoming. The Litany was said by the Rev. J. C. Gallaudet of Evanston, the Epistle read by the Rev. W. W. Love, dean of the cathedral, while the rest of the service was taken by the Bishop, Mr. James was presented by the Rev. J. E. Sulger, archdeacon of the jurisdiction. The Bishop's charge to the candidate was particularly impressive, being founded on II Tim. 1: 6. The Rev. Mr. James will remain at Douglas, Wyo., in charge of the mission there, where he has been engaged for some months' past as licensed preacher and lay reader. He was formerly a minister of the Baptist denomination, and read into the Church from an historical standpoint.

On the morning of St. Luke's Day, Oct. 18th, the Bishop of Northern California ordained the Rev. J. W. Hyslop to the priesthood, at St. Paul's church, Virginia City, Nevada. The service began at 11 o'clock. There was a goodly congregation, with many not members of our own Communion. Both the Methodist and the Presbyterian ministers in Virginia were present in the congregation. The Rev. Wm. Lucas was present from Reno, with the Rev. Mr. Holmes from Carson, and the Rev. W. H. I. Houghton, the general missionary. The Bishop preached a clear and forcible sermon on Eph. iv: 11, showing the priest's duty as a pastor. All the priests present united with the Bishop in the laying on of hands. Bishop Wingfield officiated at the request of the Bishop of Nevada. Mr. Hyslop has accepted the rectorship of St. Paul's church.

OFFICIAL.

DEPOSED.—At the church of the Holy Communion, New York, on the 8th inst., by the Bishop of New York, in the presence of the Rev. Henry Mottet and the Rev. Arthur C. A. Hall, J. Lester Morton.

CAUTION! IMPOSTOR!

A plausible, swindler, with dark hair and eyes, smooth face, rubicund nose, and English accent, has been operating in Southern Illinois among Churchmen. He is known as Henry Lloyd Stanley, as Henry Martyn, as H. Martyn Satchell, and various aliases. He presents letters and tells a tale about his being the son of an English clergyman, and his desiring to obtain Holy Orders in the P. E. Church. His letters are untrustworthy and his representations are false.

FREDERICK W. TAYLOR.

OBITUARY.

GRIGGS.—Entered into rest, Oct. 19th. Miss Rutha Griggs, in the 87th year of her age, at Baraboo, Wis.

GLASS.—Died at Summerville, S. C., on the morning of Nov. 12, 1890. Richard Bryan, infant son of John and Marie Glass. "Suffer the little children to come unto Me!"

DANCY.—Entered into rest, Nov. 8th, 1890, at his residence in Holly Springs, Miss., Dr. F. W. Dancy, for long years the faithful and efficient senior warden of Christ church parish; a true gentleman, a pious Christian, and an earnest and devoted Churchman. Funeral services were held from the church on Sunday afternoon, Nov. 9th. "Grant him eternal rest, O Lord, and may light perpetual shine upon him!"

KERFOOT.—At Lookout Point Hotel, Tenn., on Oct. 15, 1890, Kate Nelson Kerfoot, the second daughter of Samuel H. and Annie W. Kerfoot, of Chicago. Interment in Graceland Cemetery, Chicago, Sunday, Oct. 19, 1890.

CLARKE.—Entered into life eternal Nov. 9th, 1890, in Sycamore, Ill., Frederick, youngest son of Peter Clarke, late of Hull, Yorkshire, England.

ARMS.—Suddenly at Merrick, L. I., on the 11th inst, Rosa Marsells Arms, wife of Theodore W. Arms, and the sister of Mrs. Chas. H. Vandyne.

"Blessed are the dead who die in the Lord."

MISCELLANEOUS.

A GOOD woman, as assistant, or working housekeeper (not servant) in a Church school for girls. Must be a good manager, and understand cooking. A comfortable home, and good wages for the right person. References must be enclosed, to insure a reply. "M. S.," care THE LIVING CHURCH.

WANTED.—$15,000 to support five clergy for five years in associate mission work in an important eastern city, where Catholic work has already been begun. This might be made the nucleus of a new community in America. Address in confidence, FIDELITER, care LIVING CHURCH.

THE St. Agnes' Guild of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimates address the Rev. W. H. MOORE, 975 Monroe st.

UNLEAVENED BREAD for the Holy Communion., Pure flour and water, warranted to keep in any climate. Put up in wooden boxes. 100 sheets 6x3 inches, $1.50; 50 sheets 6x3 inches, 80 cents; 25 sheets, 6x3 inches, 45 cents. Sample sheets sent free. Address, PAUL J. WOLF, 2860 Missouri ave., St. Louis, Mo.

SANITARIUM.—The health-resort at Kenosha Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements. (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M. D., manager.

APPEALS.

THE CHURCH UNITY SOCIETY appeals for $1,000 to publish and mail to ten thousand ministers of the denominations four papers on the Church and Unity, written for the purpose by the Rt. Rev. Bishops Thompson, Seymour, and Huntington, and the Rev. A. C. A. Hall. $328.40 received to date.

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., Nov. 10.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored. Remittances should be made payable to MR GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

THE GUILD MISERICORDIA, A. D., 1889.

Objects: domestic medical missions and mercy to the sorrowing and suffering for Christ's sake Membership, any communicant of the Church. Emblem, the Crucifix. Fees and dues, there are none. Supported by voluntary contributions. Funds are urgently needed to carry on the work of the order. Address the Provost, WM. THORNTON PARKER M. D., Salem, Mass.

LOOK IN TO THINGS.

"What is agreeable to nature is also consonant with reason."

"Look into things, and see what they are made of, as well as what they subserve."

This is precisely what we desire you to do. Investigate our Compound Oxygen Treatment, learn what it is made of, and what it subserves.

We shall be pleased to aid you in your researches, and to furnish abundant evidence. If you find it "agreeable to nature," it will be "consonant with reason" to try it.

We are permitted to refer, among many other prominent individuals, to the following well-known Philadelphians: Rev. V. L. Conrad, Ed. "Lutheran Observer"; Mr. E. C. Knight; Edward L. Wilson, Ed. "Philadelphia Photographer," and a host of others. For further information write for our book on Compound Oxygen, its nature, discovery, and results. It will fully repay the trouble. It contains among other interesting reading matter, numerous testimonials from patients who have been cured of various diseases. Sent free.

There are numerous imitations. The only genuine Compound Oxygen is that of DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

CHOIR AND STUDY.

NOVEMBER, A. D. 1890.

23. Sunday next before Advent. Green.
27 THANKSGIVING. White.
30. 1st Sunday in Advent, St. Andrew. Violet.

N. B.—Communications for this department should be addressed to the Rev. Geo. T. Rider, care of Novello, Ewer, & Co., East 17th st., New York City. As *printed* Service Kalendars reach us at such a late date as to be in large part unavailable for the Choral Directory, it is urgently requested that *manuscript copies, for each month, be sent in a full fortnight in advance.*

CHORAL DIRECTORY.

SUNDAY NEXT BEFORE ADVENT.

ALL SAINTS' CATHEDRAL, Albany, N. Y., vested, Dr. Jeffery, organist and choirmaster. Service, Martin in C; Introit, "The sun shall be no more," Woodruff; Communion Service, Eyre in Eb. Evensong: canticles, Calkin in G; anthem, "And Jacob took the stone," Dr Jeffery.

TRINITY CHURCH, New York, vested, Dr. Messiter, organist and choirmaster. Service, Bennett in Bb; anthem, "O taste and see," Goss; Communion Service, Selby in A. P. M.: canticles, Barnby in E; anthem, "My voice shalt Thou hear," Wesley.

CHRIST CHURCH, New York, vested, P. C. Edwards, Jr., organist and choirmaster. *Te Deum*, Stephens in C; offertory, "O taste and see," Macfarren. P.M.: canticles, Ebdon in C; offertory, "Come unto Me, ye weary," C. Warwick Jordan.

ST. JAMES', New York, vested, G. Edward Stubbs, organist and choirmaster. (Festival Evensong, Nov. 9th. Anthem, a selection from Dr. Gaul's new cantata, "The ten virgins," with a new tune for hymn, "At the Name of Jesus," by C.R. Gale, Mus. B., Oxon.) *Te Deum*, Hopkins in G; offertory, Recitative and Semichorus, Dr. Garrett. Evensong: canticles, Tours; anthem, "O Lord, how manifold," Barnby.

ST. BARTHOLOMEW'S, New York, quartette and chorus, R. H. Warren, organist and choirmaster. *Te Deum*, R. H. Warren; anthem, "The strain upraise," A. A. Stanley; Ante-Communion, Plain-song. P.M.: Psalter, Plain-song; canticles, Barnby; anthem, "By the waters of Babylon," R. Hoffman.

ALL SOULS', New York, vested, M. Macfarlane, organist. Service, R. H. Warren: anthem, from "*Mors et Vita*," Gounod; offertory. "But the Lord." (St. Paul), Mendelssohn. Evensong: canticles, Barnby in Eb; anthem, "The radiant morn," Woodward; offertory, "O for the wings of a dove," Mendelssohn.

HOLY TRINITY CHURCH, New York, (Lenox ave.) quartette and chorus, Frank Treat Southwick, organist and choirmaster. Canticles, Gregorian; *Te Deum*, Morley in Bb; Ante-Communion, Gounod in D; offertory motett for women's voices, "O praise the Lord," Mendelssohn; Postlude, "*Ite Missa Est*," Lemmens. P.M.: canticles, Agutter; offertory, "To Thee, great Lord o'er all," ("Moses") Rossini; Postlude, Meditation, Capocci.

GRACE CHURCH, Utica, N. Y., vested, J. Frank Day, organist and choirmaster. Service, J. T. Field in D; anthem, "God so loved the world," Stainer. Evensong: canticles in Eb; anthem, "Ye shall go out with joy," Barnby.

TRINITY, New Haven, Conn., vested, W. R. Hedden, organist and choirmaster. (Nov. 20th, second annual diocesan choir guild). Nov. 23: *Te Deum*, Hoffmann; *Jubilate*, Stanford in Bb; Postlude, *Grand Chœur*, Salome. P.M.: canticles, chanted; anthem, "Hearken unto Me," Sullivan; organ prelude, *Fantasie*, Dubois; Postlude, Fugue in D, Lemmens.

TRINITY, Bridgeport, Conn., vested, E. M. Jackson, organist; James Baker, choirmaster. *Te Deum*, King Hall, in Bb; *Kyrie*, Gounod; offertory, solo and chorus, "As pants the hart," Dr. Spohr. Evensong: Psalter, Gregorian; canticles, Martin in Bb; anthem, "I am Alpha and Omega," Stainer; offertory. "Worthy is the Lamb," (Messiah) Handel.

HOLY TRINITY, Middletown, Conn., vested, H. deKoven Rider, organist and choirmaster. Canticles, Anglican; *Te Deum*, King Hall, in Bb; offertory, "How lovely are the messengers," (St. Paul) Mendelssohn. P.M.: Psalter, Gregorian; canticle, Tours in F; anthem, "O Lord, my trust is in Thy mercy," King Hall.

CHRIST CHURCH, Elizabeth, N. J., vested, G E. Stubbs, choirmaster; J. S. Bennett, Jr., organist. Canticles, Gregorian; *Te Deum*, Dykes in F; Communion Service, Tours in F. Choral Evensong, Psalter, Gregorian; canticles, Calkin in D; anthem, "Like as the hart," Hoyte.

ST. PETER'S, Morristown, N.J., vested, Alfred S. Baker, organist and choirmaster. *Te Deum*, Knox-Tours; proper Introit, Gregorian; offertory, "Hear my prayer," Mendelssohn. P.M.: canticles, Tours in F; anthem, "Remember now thy Creator," Steggall.

ST. PETER'S, Philadelphia, vested, J. D. Martin, organist and choirmaster. *Te Deum*, Dykes in F; *Kyrie*, Chipp in D. P.M.: canticles, S. Wesley in F; anthem, "Ye shall dwell in the land," Stainer.

ST. PAUL'S, Washington, D. C., vested, D. B. MacLeod, organist and choirmaster. *Te Deum* and *Benedictus*, Barrett in Eb; Ante-Communion, MacLeod in Db. Evensong: canticles, Garrett in F; offertory, "The radiant morn," Woodward.

ST. PAUL'S, Detroit, Mich. *Venite*, Gregorian; *Te Deum*, Woodward in Eb; *Jubilate*, Tours in F; anthem, "The sun shall be no more," Woodward. P.M.: choral, *Nunc Dimittis*, Barnby in C; anthem, as in the morning.

ALL SAINTS', Omaha, Neb., vested, Thos. J. Pennell, choirmaster. *Venite*, Gregorian; *Te Deum* and *Jubilate*, Tours in F; anthem, "Teach me Thy way," Moir; Ante-Communion, Calkin in G. Evensong: Psalter, Gregorian; canticles, Tours in F; anthem, "He that shall endure unto the end," Mendelssohn.

The twelfth annual Festival of Parish Choirs holding its meeting in St. Paul's church, Burlington, Vt., has proved phenomenally successful. We recall no such charming "city by the sea," and certainly nowhere under our American sun can there be a richer landscape. If "the little hills of Judea" so stirred the pulses of the Psalmist, what superlative measures would this transcendent panorama have awakened! Rising up from the eastern shore of Lake Champlain, in easy terraces, until the upland is crowned with venerable churches, public institutions, and lordly estates, costly without ostentation, with not a little of the stately elegance of our colonial times, the mountains lie along the dim distances on every side, so that grandeur and grace are met together, sublimity with beauty abide in rare conjunction. On the east and south are the Green Mountains; at the west lies the lake in its widest expanse; while along the margin beyond, as far as the eye can reach, are the multiplied ranges of the lordly Adirondacks retiring into the sunset in a vast, billowy *diminuendo* that forever baffles and eludes the observer. Then such reaches of atmospheric perspectives, with such shifting wonders and immensities in cloudland over-arching all!

This is verily the yearly feast for Vermont Church people from all parts of the State. Here are all the friendships and hospitalities of a great family gathering. The festival has suddenly developed into almost unwieldy proportions. About 250 singers were in the chorus, three vested choirs in procession for the nucleus. There were the vested choirs of St. Paul's, Burlington; St. Alban's, and Rutland, and the mixed choirs of Arlington, Bennington, Bellows Falls, Brandon, Brattleboro, Island Pond, Montgomery, Montpelier, Northfield, Richford, Royalton, Vergennes, West Rutland, and Woodstock. There were eight students from Dartmouth College, cadets from the Vermont Episcopal Institute, while the young ladies from the Bishop Hopkins' Hall, with their white "mortar-boards" were conspicuously notable. The Rev. Wm. Bogert Walker, of Bennington, lately from Brooklyn, N. Y., chairman of the festival committee, acted as precentor; the Rev. H. H. Oberly, of Elizabeth, N. J., delivered an address, admirably suited to the occasion. It is not altogether an easy matter to gather the most edifying and helpful elements from this special festival, and its organization, for our readers elsewhere. The movement it represents, and which it has so happily promoted these dozen years, is stirring in both new and old dioceses everywhere. Earnest people enter into it in doubt and uncertainty, not knowing exactly how to begin, or what measures are wisest. For such the Vermont festival is full of instruction. Given such a vigorous, devoted, and intelligent committee, including such lay workers as Mr. C. E. Allen, Mr. J. H. Williams, Mr. F. W. Bancroft, and Mr. C. E. Parker, secretary and treasurer (of Vergennes), with the hearty co-operation of the clergy, the outlook would be hopeful anywhere; added such an organizer and musical director as Mr. S. B. Whitney, of the church of the Advent, Boston, and success would be foregone conclusion.

The normal idea would prove practicable and invaluable in a small diocese, or archdeaconry, since the working choral resources would not be unmanageable or unwieldy. Besides being a diocesan enterprise in its scope, it has room and help for all forms of choral effort. This is a fundamental principle. There is no freezing out mixed choruses or quartettes, or even those warmly contested re-inforcements or supplementals, "vested" women. All have equal place and welcome with the vested choir. The motive or dominant purpose is firmly kept at the fore-front and that is, an educational function. It is meant to help, and stimulate, and instruct all diocesan choirs of every grade, and it accomplishes it with greatly multiplied results. The best attainable education in liturgic music is provided in all the forms from the simple chorale, hymn-tune, and chant, up to the most exalted anthem and Communion services. So with sufficiency of knowledge come cultivated tastes and uniformity of use. The festival while not primarily meant for entertainment or refreshment, does profoundly interest and delight the city where it is held, and furnishes food for suggestion the year through.

The method of work is simple enough. The service selections made under Mr. Whitney's oversight, are circulated months in advance of the meeting. This began with a preliminary rehearsal on Wednesday evening, Nov. 5th. Nearly every chorister expected was promptly on hand. Supported by Mr. B. B. Gillette, of Marlborough, Mass., at the organ, the work was wonderful in the delivery of the whole service kalendar. Such an exploit seemed hopeless and rash, two hours before. Thursday morning, after a Celebration, it was repeated with ease. In the afternoon it was again repeated, a church full; and a fourth time in the evening at a full choral service, with an overflowing congregation.

How all this was possible we are not able to say, for it still seems among the incredibilities. Nothing more exacting or complicated, than Mr. Whitney's Communion service which filled the place of "anthem" is to be heard anywhere, from any choir. These were unprofessional singers, one and all; and few of them familiar with anthem forms of composition, or choral training, save as derived from these annual occasions. But the deep seriousness of purpose, the ready intelligence, the eager teachableness and receptivity were, under such consummate direction, the positive elements of success. There was no waste in by-play, or pleasuring, or in "high times." The mastering of that splendid festival service-book, was the business in hand, and it was perfectly accomplished. Mr. Whitney is always fortunately supplemented on these occasions by the co-operation of his pupils, who may now be found in most of the principal New England towns. In addition to Mr. Gillette, who has for some six years presided at the organ, Mr. Fred B. Collins, organist and choirmaster of Springfield, rendered most efficient service not only as master of ceremonies, but also in choral work among the basses, and a really grand delivery of the offertory, "Lead us, Heavenly Father," a bass solo, by Schneckner. Besides, Mr. Parker's vigilance, knowledge, and experience, with a self-sacrificing religious zeal and tact, ensured, with the fine co-operation of Dr. Bliss, the rector, and his assistant, Mr. Bailey, the material and social success of the occasion. Add to this, the steadily growing enthusiasm of the diocese with recent accessions of interested clergy, the Rev. Precentor Walker, and the Rev. C. M. Niles, in the important parish of Rutland, the future gains in promise and hopefulness. We shall mention the particulars of the musical numbers and their technical delivery, in the following number. Any diocese or archdeaconry needing a lesson in "object teaching," would do well to send an intelligent delegation to study the next festival in Rutland.

Nov. 1st, was the day appointed for sending in the four amended designs for the cathedral of St. John the Divine, New York City. Of the four designs, only that by Mr. William Halsey Wood, of Newark, N. J., was in readiness. The original seemed to us to possess astonishing excellencies, and worthy of most serious consideration. With the modification of certain exuberances, extravagances in altitudes, and details of ornamentation, the design seemed to challenge comparison with the masterpieces of the master builders. The Rev. Dr. Dix chairman of the Building Committee, said that he did not think the delinquency of the others would affect their right still to submit their designs. The idea was, he said, to have the four plans placed on exhibition at the See House, 29 Lafayette Place, for the benefit of the trustees, in order that they might view them at their leisure, and be ready to express their opinions about them when Bishop Potter should call the trustees together. This, Dr. Dix thought, would be done about the middle of November. The selection of a design, he said, was probably not very far off. A Hartford woman has left $100,000 for the cathedral, and Miss Edson, of this city, bequeathed $100,000 more, and made the cathedral her residuary legatee.

The Metropolitan Art Museum, New York, is re-opened for the winter season. It is open without charge except on Mondays and Tuesdays. In the loan collection of pictures are: "View of the Catskills," by George Inness; "Sheep in a Pasture," by Pyrol Bonheur;" and "The Battle of Mar

rat," by Ary Scheffer; "After the Hunt," by Courbet, a companion piece to "Before the Hunt," in the Boston Museum; "Les Miroir aux Alouettes," by Jean Aubert; "Wallenstein's Camp;" "The Village Fete," by Sautier; "Sunset after a Storm," by Andreas Aschenbach; and "The Seamstress," by Franz von Uhde. There is also a very large woodland and cattle picture by Auguste Bonheur, the scene being in the forest of Fontainbleau. The picture was presented to the museum by G. Mannheimer. One of the most striking new acquisitions is the model of the restored Parthenon at Athens, by Charles Chipiez, which was made in Paris, by order of the trustees of the Museum, and which was shown at the Paris Exposition. The interior of the temple is lighted, and the visitors can see through the open doors the statue of Pallas Athene. Additions have been made to several of the departments. One of the most remarkable objects is a beautiful marble sarcophagus, found a year ago in the Roman Campagna, embedded in a solid mass of masonry, probably built over it to hide it from observation. It is richly carved with figures of the Roman mythology. A collection of Egyptian textile fabrics, from an early period to the tenth century, has been given to the museum by George S. Baker, and is on exhibition. Mr. Marquand has presented a solid silver axe found in Sonora, Mexico. S. P. Avery has presented a marble bust of the painter, Charles I. Elliott, by Launt Thompson.

A discovery of great artistic importance has just been made at Milan. While some workmen were engaged in scraping the wall of one of the hospitals in the city, they came upon evidences of a fresco, and reporting the matter to the foreman, they were ordered to proceed with a great deal of care. They were rewarded by discovering a copy of the famous "Last Supper," by Leonardo Da Vinci, which was painted in oil on the wall of the refectory of the Milanese convent of Santa Maria delle Gracie. The newly-found fresco seems to be an exact replica of the composition as it was originally painted by Da Vinci, and contains details which have disappeared from the original, owing to its maltreatment, and the partial restorations that have been made, notably in some of the partly legible names and inscriptions which are traced on the border of the draperies.

MAGAZINES AND REVIEWS.

The Portfolio, October, has for its frontispiece a page-plate engraving, a "Landscape in the Dukeries," engraved by Alfred Dawson, after Henry Dawson, a very forcible study of ancient oaks, with grazing cattle, a church spire in the horizon, and a boisterous, cloudy atmosphere with strongly contrasted lights and shades. The eighth part of "The British Seas," is a study of the Firth of Forth, with drawings by Pennell and Dawson. Julia M. Ady writes with intelligent appreciation of "The Pastels and Drawings of Millet," many excellent examples of which were collected by the American Art Association when the "Angelus," with an admirable selection of contemporaneous French art, was exhibited last winter. Even the simplest and most rudimental of them reflected the sweet, serious sympathy of the peasant-painter with rustic life, and its many phases of toil, sorrow, and patience. Justin McCarthy continues his racy papers: "Charing Cross to St. Paul's, IV.," with several of Mr. Pennell's most characteristic and delightful etchings. Another page-plate has for its subject, a marine composition, "Home Again," by J. C. Hook.

The Art Magazine, Cassell's, Fourth Avenue, New York, has an interesting initial paper, devoted to that fine Dutch painter, Josef Israels, and son, Isaac Israels, whose compositions are among the most highly valued of their school. The Hebrew element has figured less distinctly in painting than in other arts, as music and musical composition. The Israels are identified with the higher and more serious types of genre, the elder often touching most poetic and pathetic notes of humble piety and suffering. The article has seven illustrations from works by the father. But few of their productions have found their way to our dealers, although they are held in high esteem by collectors. The editor broaches the question, "Should there be a British artists' room at the National Portrait Gallery," which elicits a spirited correspondence from varied and influential quarters. It is worthy of comment, that very few of the leading artists favor the project, nor does it find encouragement from many distinguished noblemen and statesmen, who are more or less interested in the promotion of art. There is a third paper with several illustrations on "The Modern Schools of Painting and Sculpture," as illustrated by the *Grands Prix* at the Paris Exhibition, demonstrating the vitality and bold invention of modern sculpture. George Moore eulogizes quite immoderately "Degas; the Painter of Modern Life," with three illustrations. Lovers in the bric-a-brac of the book-makers' art, will relish Mr. Prideaux, and his prelections on "Embroidered Book-covers," with several illustrations after examples preserved in the British Museum.

The North American Review, November, is heavily loaded with politics and public affairs, providing but sparingly for the general reader. Gail Hamilton contributes another painting on ancient womanhood, under the title, "The Ladies of the Last Cæsars," the word "ladies" seeming at least strange in this connection. While going into her subject with characteristic fearlessness and thoroughness, the writer betrays a decadence in literary form which has lost not a little of the snap and sparkle of her earlier work. Nor do the present relevance and advantage of this revival of ancient horrors and enormities become clear to us. To be sure we see that Gail Hamilton can write like a man, and even a Frenchman! But is there not just a little too much of this mannish affectation of bluntness and feigned indelicacy among our women-writers of the day? That Nestor of American artists, Mr. Healy, favors us with another chapter of entertaining reminiscences of his celebrated sitters, this time, great American worthies. Walt Whitman indulges in brief monologue on "Old Poets," rambling, desultory, and in passages far from intelligible. Like most undisciplined men with active brains, he struggles now and then with dimly conceived thoughts and fancies for which he can find no adequate expression. He is inclined to place Bryant at the head of American poets, and leaves Lowell out of the account altogether. Emerson he changes from first to second place, reason unassigned. This is strange, since it is notorious that Emerson was the only reputable poet who gave scholarly welcome to Mr. Whitman's insolent and obscene "Leaves of Grass."

Harper's Bazar, published Nov. 21st, is a Thanksgiving number. Among its contents especially appropriate to the season are Thanksgiving stories by Bessie Chandler, Hamilton Ormsbee, and others, with full-page illustrations by A. B. Wenzell and C. S. Reinhart. The number will also contains a superbly illustrated poem, "The Old Red Settle by the Fire," by Hezekiah Butterworth, and other special features of an interesting and attractive character.

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Babyhood for November contains an article on "Vegetables as Food for Young Children," by the medical editor, Dr. L. M. Yale. Of no less interest to young mothers is the article on the "Care of the Baby's Skin," by Dr. G. T. Jackson, the chief of the skin clinic at the New York College of Physicians and Surgeons. The departments of "Occupations and Amusements," and the replies of the medical editor to the many questions asked by perplexed mothers, will be found very helpful. [15 cents a number; $1.50 per year. Babyhood Publishing Co., 5 Beekman St., New York.]

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HYMNS FOR THE HOLY DAYS.

BY THE REV. J. ANKETELL.

A great multitude, which no man could number.'—*Rev. vii: 9.*

Almighty God, Who hast Thy saints made One,
Knit in the mystic Body of Thy Son,
Grant that with them our crown of joy be won. ALLELUIA!

Near to Thy throne they stand in robes of white,
Far from the realms of sin and death and night,
Lit by the rays of heaven's eternal light. ALLELUIA!

Built of fair gems, their golden city gleams,
Light never ending from Thy Godhead streams,
Filling the universe with radiant beams, ALLELUIA!

Twelve times twelve thousand sons of Israel,
Sealed as the mystic tribes, before Thee dwell,
Where the sweet harps and songs of angels swell. ALLELUIA!

There are the poor in spirit, mourners, meek,
They who for righteousness and mercy seek,
Pure in their hearts, for peace and truth they speak. ALLELUIA!

They, whom a sinful world hath scorned to own,
Stand with the angel choirs before Thy Throne,
Worshipping Thee, their Lord and God alone. ALLELUIA!

Grant us, dear Lord, released from toil and pain,
Part in their blessed fellowship to gain,
Dying with Thee on earth, in Heaven to reign. ALLELUIA!

God, Father, Son, and Holy Ghost, we praise;
To Thee, blest Three in One, our hymns we raise,
As was of old, so now through endless days. ALLELUIA!

THE most successful among Messrs. Cassell's many successful ventures is *The Quiver*, which is said to yield a profit of £12,000 a year. The editor is Dr. T. J. Bonavia Hunt, who also conducts *Cassell's Magazine*. The secret of Dr. Hunt's success is providing attractive stories, good illustrations, and plenty of short articles, not too high pitched for average readers.

A PITMAN got into a railway carriage with a small basket. After sitting awhile, he observed to another pitman: "Aa've some o' the best homing pigeons in the warld heor. Man, when aa first got the breed frae Lunnon, some on 'em, when they were let oot in Newcastle, flew straight hyem soeth agyen!" "That's nowt," said the other pitman. "Aa yonce got some pigeon's eggs frae Lunnon, and as syun as they wor hatched the young 'uns flew reet off te thor muthors!"

IT was recently reported that Andrew Young, who wrote the famous old hymn, "There is a happy land, far, far away," was dead. We learn from Freund's "Music and Drama" that the author is still alive and well, though in his eightieth year. The hymn was written in 1838, and has been translated into twenty different languages. It is sung all over the world. The tune is an old East India air. It would be difficult to find the land where it is not a favorite of what Lincoln called "the plain people."

THE land on which stood the Academy of Plato is offered for sale. "It is," says *The Athenæum*, "now a large orchard with a dwelling-house, and as Athens extends it will soon form one of the suburbs of the Greek capital. The ground is rich in antiquities, possibly of the Temples of the Muses and Prometheus. The reserved price is only £2 500." "It may as well be mentioned," says the same journal, "in reference to site-buying, that a well-known magnate of Liverpool has bought a portion of the Mount of Olives, in order to forestall an enterprising firm who considered the land 'eligible' for the erection of a large hotel."

JUDITH.

BY EVELYN RAYMOND.

(Copyright, 1890).

CHAPTER VI.—HAWKSHURST.

Enderby had one pretentious mansion, one only.

It had been the home of the Tynans for generations, as ancient a house as one could readily find in America, and had been greatly improved or modernized by Judge Lebbeus Tynan, who, dying, willed it to his widow in trust for their children.

Within its great rooms and the shelter of its granite walls, two, only, of the six, had grown of legal age to enjoy their portions of such other property as he had left. These two were still dwellers at home with "the Madame," as she was known in the small community.

The title suited her. It was with the manner of a high-bred dame that she struck the bell, and ordered candles and dinner, exactly as the clock chimed six on the same autumn afternoon which Judith had spent in the glen.

She took her seat, and old Jerrold stationed himself behind her chair: then Seba entered, bowed to touch her cheek in the fond fashion he had retained from boyhood, and moved to the table's foot.

One place was empty. After a glance towards his mother, the son remained standing until it should be filled.

There was a long pause.

Madame broke the silence by another ring, and a direction to the answering maid:

"Tell Miss Olive that dinner is served."

Presently there glided into the room a slender woman in black, who bore but slight resemblance to the other occupants. With a sweeping obeisance toward the head, and a curt bow toward the foot of the table, she slid into the empty chair which Jerrold drew out for her.

At once the meal proceeded. With the soup, Seba was accustomed to begin a recitation of his day's doings, and it was the one hour to which Madame Tynan looked forward with anticipation; but that evening he seemed preoccupied, and with her unfailing etiquette, the other remained silent.

When he removed his master's plate, Jerrold whispered: "Try to talk. Bad."

The words had prompt effect, and the young lawyer plunged into the first subject he recalled, which happened to be a local election. It proved to be a good venture, for the old lady was a keen politician. That exhausted, conversation lagged again.

The younger woman opened her lips for the first time with the sudden announcement: "Angela's been here."

Seba smiled.

His sister glanced furtively at her mother. "*She* sent for her."

The matron nodded, in mournful acquiescence to her son's unspoken inquiry. His expression grew moody. Then he roused himself anew.

"Dear, I want you to know Miss Dunning, the sister of the rector. She is bright, she would do you good. Do let me take you to call upon her mother, who is an invalid."

"Certainly not. I am surprised that you should ask it."

"You would not be if you knew her, she is a wonderful woman."

"Which?"

A slight color crept into the young man's brown cheek. "I referred to the elder lady, I might have included both."

Olive leaned suddenly forward, and fixed her glittering eyes upon her brother. "Are you in love with her?"

He ignored the question.

"Cannot you lay aside your habit for once? I do not request it lightly."

Apparently offended by his inattention to her, Olive left the table. The others made no comment, and presently followed her example.

In the comfort of her own apartment, Madam Tynan dropped her mask of stateliness and looked piteously up in Seba's face.

He drew her soft shawl close about her with the tenderness which only strong men ever show to women—but which all women love—and seated himself upon the broad arm of her chair. "Has it been so very dreadful, dear?"

The frail old lips quivered. She turned back the lace of her sleeves, her wrists were bruised and discolored.

"Mother, it *must* not be. You shall submit to my judgment for you; the step is inevitable. Dearest, say 'yes.'"

She shook her head, though the tears rolled down her withered cheeks and a sob escaped, which showed how great the struggle. Before no other creature in heaven or earth would Rachel Tynan have shown such weakness. She did not think of Seba as another, he was her life, herself; it was one of the two voices of which she was always conscious which spoke to her now through his lips.

"It can be done quietly." The silence seemed promising, and he went on: "There need be no disgrace, no ——more."

Rachel winced. Some things she studiously forgot.

"No," she answered wearily, "it must go on to the end. I was wondering, to-day, which had the most vitality, she or I. I should not dare die first."

Her hopeless acceptance of her lot was the saddest thing of which the rebellious man beside her could conceive. He rose and stood with folded arms before the grate. "Judith was right. I, too, believe in a God, a Power, which is, and exists, only for evil!" His blasphemous words produced no visible shock; doubtless, in her own heart she echoed them. But one expression caught her ear.

"Judith?" she asked.

He drew a chair beside hers, and told her the story of the glen.

"It *was* 'Eden' to you, Seba?"

"Yes."

She leaned forward, eagerly. "Is this 'Eve' for *you*, my son?"

"No. I am nothing to her—yet."

"Shall you ever be? Shall you tell her?"

In her mind the telling would be quite equivalent to the winning.

"I think not. Mother, how could I?"

They were both silent. Then she said wistfully: "I was in hope if it ever came, that it would be Angela."

"Once, it might have been."

"But not now?"

"Not now." The tone was final. He took her in his arms and kissed her faded brow. What human mother would not have rejoiced, even above his possible pain, that love's danger had passed him by and left her boy her own?

When she had gone to rest, Seba sought Jerrold, and found the old man waiting for him, with his familiar patient and unchanging devotion.

He moved the one easy-chair of his own room before the open fire, and motioned his young master to it, who only shook his head and stretched himself upon the bed in preference. The other sat down, and broke at once into the subject which had brought them together.

"She gets worse, lad."

There was no comment.

"I fear it will end in some awful way, yet."

"Tell me exactly."

"It was just after luncheon. Miss Olive was in the parlor, singing for a long while, and I was thinking how long it was she'd been all right. All in a sudden she struck a wrong chord, then was still, only to begin again, as if all the wild and bad spirits of the air were urging her on. It was awful! Would a' made your flesh creep, it did mine. Then she began that lullaby song, it's always the first thing. I dropped the silver and started, but not quick enough. She had got to Madam's room before me, and had driven her into a corner. 'Give me my baby,' she was crying, 'or I'll strangle the life out of you!'" Jerrold stopped.

"Go on."

"I reached her in time, but she had hurt your mother pretty bad."

"I saw her wrists."

"There was worse than that."

Seba shuddered.

"Madam whispered to me, 'Angela,' and she came at once she was sent for. She had but just gone when you reached home."

"Jerrold, you must help me. Mother must give up to us. Olive will be better off."

"If one could make her see it that way, sir."

After a little the old man resumed: "I blame myself for not watching closer, but she hadn't seemed to need it lately. May I say what I think?"

"You know that."

"Then try the other experiment, the humane one, if I may be so bold. Give her the child."

"No, no! Jerrold, that would kill my mother."

The good creature sighed: "Well, sir, maybe you're right. I hope so. But it seems to me *this* will kill her if it goes on much longer; and that there's no *disgrace* in accepting any cross the Master lays upon us."

Seba smiled pityingly. "Poor, old Faithful! I truly hope this other 'Master' Whom you serve, may be able to reward you better than we have done. If there were a heaven, such

as Christians picture, you deserve its highest honors."

"I deserve nothing; but I shall receive too much. You know the desire which is nearest my heart, and which would be a way out of all our trouble. If I could have that, sir,——"

The young man raised his hand protestingly. "Don't distress yourself by craving hopeless things, which were never more hopeless than to-night. I am not such a fool as to love this Being in Whom you believe, did He exist, since He were so hard as to let my mother suffer so. Content yourself with our gratitude."

With one of his rare smiles, he extended his hand, and Jerrold wrung it fondly; but when the door had closed there were tears in the dim, old eyes.

(To be continued.)

"LEAD, KINDLY LIGHT."

BY E. W. C.

The following true story, never before in print, is pleasantly associated with the hymn, now brought into frequent and special notice by the death of the author:

Many years ago, there was among the teachers in an Indian field, a young man from the East, called by the Indians in their attempt to translate his name, Titanka (pronounced te-ton-kur). He had gone with other teachers, across the Missouri, to what was then called, "the hostile side of the river," where they opened a school near two tribes who were especially friendly. These missionaries were making good progress in their work, when without any warning, a hostile tribe came from a distance and encamped in the neighborhood. One night they drew, on the door of the mission building, the picture of an Indian killing a white man, to signify their murderous intent. The doors of the mission, therefore, were kept closed for a week, no one daring to appear in daylight, exposed to the arrows of the savages. There was in consequence much suffering among the helpless inmates. Finally the band moved suddenly down the river, to attack their special enemies, the Poncas. Being anxious to communicate with the friendly tribes, who for mutual protection from the roaming Indians, had drawn near to each other, Titanka and a pupil named Samuel, a son of one of the neighboring chiefs, ventured cautiously out, to visit the camp, which they reached after a brisk walk of a few miles. They enjoyed a brief interview, and started to return, first ascending a hill near by, from which the view was novel and picturesque. There was no moon, and the bright fires in the tepees shone through the thin tent covering of light cotton, provided by wicked government agents in place of suitable material, while the glittering sparks that rose through the opening at the top, suggested the thought of a group of tiny volcanoes in simultaneous eruption. The arrangement of the tepees was most fanciful, being disposed, some in squares, others in circles or semi-circles, triangles, and various geometrical or uncouth figures. Titanka was so impressed by the striking scene, it helped him to forget the way back to the mission. After he and Samuel had gone, with considerable uncertainty, for a short distance, they came to where the narrow path diverged, and were at a loss which way to turn.

Titanka thought it safer to trust the native boy, but the latter insisted that his teacher must decide. Again they went on, weary and anxious, and suffering from cold.

After going some miles, they knew they were lost, and little Samuel began to cry, for his fear of the wild Indians, whom they might meet at any moment, was intense. They could not turn back, neither could they stand still, and so, in speechless fear, they travelled on and on in the darkness, keeping with difficulty the narrow Indian trail, which led, they knew not whither. Suddenly a strange, wild noise, caused them to stop. They looked at each other in speechless amazement. They were on the banks of the Missouri, a long distance from the mission building. The night was bitterly cold for the poor terror-stricken wanderers, the ice in the river was breaking up, and as the huge cakes came rushing down on the turbulent waters, they crashed together and bounded, some on the rough shore, and some on the sand bars in mid-stream, with fearful sounds.

"Samuel!" said Titanka, "we are indeed lost, and far from home. If we lie down and wait for the morning, we shall only freeze to death, while the hostile Indians may be upon us at any moment. Now our only hope is in prayer to God. We will kneel down and beseech Him in love and pity, to show us the way to our home. God can do that, for He can do anything and everything. So we will put our whole trust in Him. I will say the words, and you must repeat over after me, exactly what I say."

All this was in the Indian tongue, as Samuel did not know a word of English. Titanka knew how indispensable faith was in such an appeal, and fearing that God had some bitter experience in store for them, thought to himself: "My own faith is not sufficient, in this terrible emergency, but this little boy has nothing to interfere with a perfect confidence and trust, and so I must depend largely on the simple faith of this dear child." Therefore he said with an earnestness associated with life or death: "Remember, Samuel! that God will not answer our prayer unless we believe with all our heart that He will do so. Now do not forget, that if you believe God will hear us, He surely will."

After such a petition as can be uttered by those only who see a cruel death staring them in the face, they rose from their knees. Dear little Samuel looked up in Titanka's face with a mingled expression of relief and wonder, that said more plainly than any words, "Teacher! I did believe, and now how is God going to save us?" Titanka in the anguish, almost, of despair, lifted his eyes imploringly to heaven. They fell upon a brilliant star with which he was quite familiar having watched it recently, night after night from the mission house, trying to recall its name. The position of the star in its relation to the mission, the route they should have taken, the point where they left the right path, and the course they must take to reach home most quickly, all flashed upon his mind as clearly as in a picture. Instantly he exclaimed: "Samuel! God has answered our prayer. Do you see that star? That is the kindly light by which He is going to lead us to our home."

Newman's hymn was a great favorite with Titanka. He had translated it into the Dakota language, and it was often sung in the mission school.

As they started on full of gratitude and hope, Samuel's teacher explained the meaning of those beautiful words, and then showed him how strikingly suggestive they were of their present condition in a worldly sense. The night was dark and they were far from home but 'mid the encircling gloom, that kindly light would lead them on. They could not see the distant scene, but their feet were being kept in the right path as they were guided, one step at a time, o'er moor and fen, o'er crag and torrent, till they should receive the welcome and see the smiling faces of those they loved long since, and lost awhile.

On reaching the foot of a hill they stood still in sudden fear, at seeing what appeared to be an Indian aiming his arrow at them. But Titanka's heart was so filled with a realization of God's wonderful guidance at this time, that he said: "Our Father is leading us, and we will trust Him still. He has not answered our prayer and brought us thus far on our journey, to forsake us at last, so we will keep on, believing He will take care of us." On reaching the top of the hill, they discovered that it was a dead Indian whom they had feared. It was a custom of the Dacotas to sew the lifeless body in skins and place it high up in a tree, and that was what they had seen, bewilderingly, in the darkness. Titanka when riding out on his pony, had noticed that same object many times, and he recognized the locality and knew they were nearing home.

In a little while the bark of a dog at the military post, (there was no fort near them), was another encouragement to cheer them on, as they knew then exactly where they were. When they came in sight of the mission, where the inmates were anxiously waiting for them, little Samuel said: "Teacher! I know now what prayer means. I never understood it before, though I have so often said the words in the mission school. But now I do understand, and I shall never forget."

That same boy went subsequently to be educated at Hampton, and he is now an intelligent, earnest, and faithful catechist among his own people, and there is hope that he will some day enter the ministry.

This little story was told to the children of the Sunday school in the church where Titanka was confirmed, and at their anniversary, they sang, "Lead, kindly Light," with an earnestness and depth of feeling which showed they appreciated that beautiful hymn as they had never done before.

In an amusing little book published by Skeffington's, "My Churchwardens: by a Vicar," the warden officious is described as "endowed with a peculiar aptitude for finding seats for people, always with due regard to positions they occupy in society." "He is a great friend of mine," adds our vicar, "and I once read to him what St. James says about the man with the gold ring, and the poor man with vile raiment; but I think that his general impression about the passage was that the writer of it would not have made a good Churchwarden."

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

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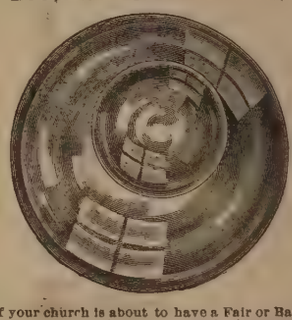

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The following is from Orange Judd, 30 years editor of *The American Agriculturist*, and now editor of *The Orange Judd Farmer*, of Chicago:

CHICAGO, Aug. 30th, 1890.

This new "Wizard Soap Bubble Blower," excels in interest anything else I have ever yet found. The curious and wonderful forms it is capable of producing are a source of endless pleasure. I would be glad if every child in America, and among all "the rest of mankind" could have one.

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THE CHILDRENS' CORNER.

SUPPOSE.

Suppose the little cowslip
Should hang its golden cup,
And say, "I'm such a tiny flower,
I'd better not grow up."
How many a weary traveller
Would miss its fragrant smell!
How many a little child would grieve
To lose it from the dell!

Suppose the glistening dewdrop
Upon the grass should say,
"What can a little dewdrop do?
I'd better roll away."
The blade on which it rested
Before the day was done,
Without a drop to moisten it,
Would wither in the sun.

Suppose the little breezes,
Upon a summer's day,
Should think themselves too small to cool
The traveller on his way.
Who would not miss the smallest
And softest ones that blow,
And think they made a great mistake
If they were talking so?

How many deeds of kindness
A little child may do,
Although it has so little strength,
And little wisdom, too!
It wants a loving spirit
Much more than strength to prove
How many things a child may do
For others by its love.

—*Exchange.*

THE FAITHFUL MESSENGER BOY.

Frank Wayne had just jumped off the horse-car and was walking rapidly down the street, one of the most fashionable streets in the city, when he heard some one call out: "Hi, there, boy! Messenger boy!"

Looking across the street, whence the sound came, Frank saw a stout old gentleman, beckoning to him with one hand, while in the other he held a square parcel, wrapped in white paper and tied with a blue ribbon. Frank's destination was on that side of the street, as he had just found out by examining the numbers on the houses, so he crossed over to where the gentleman stood.

"Here, boy, I want you to take this down to 47 Vernon avenue," said he, as he handed the package to Frank, "and then come back here and tell me who opens the door."

"I will in a minute, sir, but I've got to take this parcel and note down to 376; I'll deliver them and then come back and do your errand," answered Frank.

"No. 376 this street? Why, that is four or five blocks off, and I'm in a hurry. Here, let me hold your package—"

"Thank you, sir, but I must deliver it at once."

"Pshaw. It is nothing but flowers; I can smell them. I want this box to go to my little grand-niece while she is at her dinner; it is her birthday, and I've sent her some nice cake. Just run along with this, and I'll give you a dollar—pay in advance."

"I'm very sorry, sir, but I must do first the errand I've been sent to do."

"Oh, go along!" exclaimed the old gentleman, with some irritation. "I see another messenger boy coming; perhaps he will be more obliging."

So Frank ran off at full speed to make up for the delay caused by this conversation. He felt that he had done the right thing, yet he, being a poor boy, was very sorry to have missed a chance to earn an extra dollar. He left the flowers, and was bidden to wait and carry an answer to some law offices in the same building where the district messenger offices were. This, of course, was his legitimate business, so he waited patiently in a small ante-room, admiring the beautiful pictures on the walls, the rich draperies, and the soft fur rugs on the floor. When he boarded a car to go back into the city, another messenger boy was standing on the platform, Tom Eastman, a former schoolmate.

"Oh, I say, Frank, what a fool you are! Won't you catch it, though, when you get back to the office!" cried Tom, with more seeming pleasure than sympathy.

"What for?"

"Why, for not going down to Vernon avenue with the little kid's birthday cake. You lost a dollar and gained a wigging."

"Oh, you are the fellow, eh? He said there was another messenger coming, but I didn't wait to see who it was."

"No, that you didn't; you ran as if a mad dog was after you. You are only in the office on probation, aren't you?"

"That's all. But why do you ask? Do you believe the old gentleman will enter a complaint against me?"

"Great Scott! Do you mean to say you didn't know him?" Tom asked, in much surprise.

"No, who is he? One of the legislature?"

"Worse'n that, my boy! He is Mr. Samuel Denroche, president of our company! Your cake's all dough!"

Frank emitted a long, low whistle, and then, thrusting his hands deep into his pockets, began to think what he could try next if he lost his present position. All went well that day, but early the next morning he was summoned to go into the inner office, where the manager always sat. With him, as Frank anticipated, was Mr. Denroche, also the young lawyer to whom he had carried the note from 376 the day before.

"Do you know me?" asked the old gentleman.

"Yes, sir, I do now, you are Mr. Denroche."

"You didn't know me yesterday?"

"No, sir."

"I thought not. Well, my boy, I owe you an apology for having tried to make you fail in your duty," said Mr. Denroche, courteously, to the amazed lad. "I did not stop to think that you might not know me, and so could not trust me to hold your flowers."

"I beg your pardon, sir!"

"Not at all, not at all! You did perfectly right. A messenger should never intrust to an unauthorized person that which is committed to his keeping; more than one poor boy has been robbed in just that way. Moreover, though I am president of this company, I ought not to have tried to delay you on your way to do your errand, even though we thought it was only to give somebody a few flowers. It turns out that time was of great consequence, as the lady who received and replied to the note was just about to leave town; indeed, the carriage was at the door, wasn't it?"

"Yes, sir, and a man was strapping a trunk on it," replied Frank."

"Good! You can use your eyes, it seems. Well, the matter was very important. My nephew says he would have given $10 rather than had it delayed too long; so, Arthur, just give this boy $10, if you please!"

"That I will, right gladly," said the young man, handing him two five-dollar bills and smiling pleasantly.

"And as both our manager here and myself are glad to find we've got a boy we can trust, we have put you on the rolls as a regular messenger, and will raise your pay a dollar a week now, and more by-and-by if you continue trustworthy."

Frank tried to express his gratitude, but there was such a queer lump in his throat that he couldn't say much.

Mr. Denroche pited h's embarrassment, and asked kindly: "Who taught you to do errands?"

"My mother, sir."

"I thought so; you've got a good Christian mother, I presume."

"Indeed, I have, sir. She has always tried to make me understand that, if I am only true and honest, I will be far happier, even if I am poor, than I would be rich by dishonest means."

"She is right. And remember, too, that a good name is more to be desired than great riches."—*F. E. Wadleigh, in Congregationalist.*

A BURIAL AT SEA.

A man who was a passenger on "The British Princess," says the Philadelphia *Press*, gives the account of the death and burial of an infant during the voyage. In the steerage was a woman named Toole, with a bright-faced 2-year old boy. She was from one of the northern counties of England and was coming to this country to join her husband, who is a thrifty artisan.

When we were about four days out, little Jimmy Toole was taken sick—bronchitis, Dr. Benthan pronounced it. A day or two later we were told the child had pneumonia. Dr. Benthan was very attentive to the little sufferer, but despite the care and the tender nursing of the mother, little Jimmie died when two days from port. The mother was heart-broken. Capt. Fruth and Purser Large made her as comfortable as possible and did what they could to console the poor woman.

Capt. Fruth told her that he could keep the body until the steamer reached port, but he advised her to bury it at sea. He told her Bishop Whitaker, of Philadelphia, was among the saloon passengers, and he was quite sure he would read the burial service. The mother hesitated for a time whether she should take the dead body of her baby boy to her husband or leave it in the ocean. She decided that it would be best to bury it at sea. Capt. Fruth consulted Bishop Whitaker and he immediately proffered his services. The Bishop and the purser visited the mother in the surgery and then the kind-hearted Bishop prayed with her and endeavored to console her.

The following day little Jimmie's body was sewed in a canvas bag and placed upon the grate near the turtle-back. Shortly before noon Bishop Whitaker and Mrs. Whitaker and others started with solemn tread from the saloon cabin. The procession moved to where the dead body lay, with the boatswain and boatswain's mate standing on either side. The steerage passengers came up and crowded the top of the turtle-back. Then Bishop Whitaker began to read the beautiful and impressive burial service of the Episcopal Church. As he concluded, the boatswain and his mate lifted the board and let the tiny body in the bag slide over the rail and into the sea. The mother was not on deck, she not being able to bear the sight, but there were many wet eyes in the company that witnessed the burial. At the service, Sunday, Bishop Whitaker offered a special prayer for the bereaved woman. The meeting at the wharf between husband and wife was pathetic. The husband's bright, cheery face changed the moment he saw his wife, and they drew away into the corner and wept together.

LETTERS TO THE EDITOR.

ATTENTION TO STRANGERS.

To the Editor of The Living Church:

Allow me to add another "new thing under the sun" to yours in the 18th ult. issue. Recently, a stranger in Quebec, I found the day after my arrival at the St. Louis Hotel, an envelope addressed to myself in my hotel box, containing a printed card, cordially inviting me to the services of a designated M. E. church, adding if I were to be in Quebec any length of time, and would drop my card to that effect, into the church box, one of the pastors would be pleased to call upon me.

A CHURCHMAN.

Belfast, Maine.

THE PRAYER BOOK IN GERMAN.

To the Editor of The Living Church:

The Rev. K. E. G. Oppen has prepared and published from the reliable press of the Young Churchman Co., a German translation of the Book of Common Prayer, which has been licensed by the Bishops of Ohio and Milwaukee. The previous publication made by the Church German Society, while the writer does not desire to pass upon its merits, was not really a translation at all, but so different a service that it would require quite an apprenticeship to use it by experienced clergy of our Church, no matter how good German scholars they might be. Mr. Oppen's book is both as to service and rubrics, a translation, and any clergyman who can read German and pronounce it clearly and correctly, can use it and any of its offices, and thereby widely extend his and its influence. It may not be generally known that the German customs as to church-going are so widely different from ours, that we can well use all of our buildings near to large German populations for services in both English and German. The customary hour for divine service among Lutherans is 9:30 A. M. We favor beginning at from 10:30 to 11 A. M. A German service need not therefore interfere with the usual services at all. We have in Milwaukee cathedral a custom of saying quietly at the earlier hour named, the "things omitted" from the later and more largely-attended service. It has been determined to use these "things omitted" in the German languages, using Mr. Oppen's translation. We have a few German-speaking communicants, and hope by means of their influence and this service, to introduce Christian Germans, who have revolted from the political and old-world methods of the various synods of Lutherans, and of the Romanists, to the knowledge of a Church which leaves her people free, while leading them to a reasonable service. The writer does not preach fluently in German, but can read a sermon clearly after he has written it. The labor is however for him so great that his Teutonic utterances are not likely to pass ten minutes in length. He does not doubt that his German friends will pardon an occasional blunder in him or any other priest desirous of helping along an understanding with the Germans, and thus sets down his intentions before his accomplishments, *pour encourager les autres.*

G. MOTT WILLIAMS.

AN EPIDEMIC OF BAD TASTE.

To the Editor of the Living Church:

The time is surely ripe to draw attention to those violations of ecclesiastical propriety which seem now to have become frequent. I will note three instances:

1. In a costly church, recently opened for public worship, the altar slab is said to bear in the centre a representation of a heart, with severed hands and feet at a short distance. This pictorial rendering of the Sacred Body, not a bone of which was in fact broken, is very repulsive. It reminds one of Chaucer's line, "Them thought the Jewes rent Him not enough."

2. The unseemly practice of dressing women in surplices appears to be adopted in several places. Let the bishops put a stop to it!

3. In a few places portrait windows of deceased persons, in stained glass, are to be seen, in all the habiliments of canonized saints. Comment is needless.

NON PARTICEPS CRIMINIS.

THE NEW HAVEN "BLUE LAWS."

To the Editor of The Living Church:

If your correspondent, Mrs. Stanton, would take the trouble to read Samuel Jarvis McCormick's reprint of the Rev. Dr. Samuel Peter's History of Connecticut, (D. Appleton, N. Y., 1877), she would discover that the Blue Laws rest upon a more substantial basis of truth, than she is ready at present to believe. They were the laws not of Connecticut, but of the New Haven colony, and Dr. Peters himself says in his history, that they "were never suffered to be printed."

Prof. Schele de Vere, of the University of Virginia, writing of these Blue Laws in his volume of "Americanisms" published in 1872, says: "They are confirmed beyond a doubt." The late Rev. A. B. Chapin, who rendered such valuable service to the Church by his writings, says in an article entitled, "Was the History of Connecticut a Fabrication?" "If Dr. Peters had had my advantages he might have been a worse historian for Connecticut than he has been already."

It has been for the interest of the descendants of the Puritans to malign the talented and witty men who exposed their foibles, but his history is valuable and interesting, and I consider myself fortunate in possessing a copy of the book. My native city, New Haven, has redeemed herself in later years from the follies and fanaticisms which were rampant in the days of Martin Mar-Prelate and Praise-God Barebones.

J. ANKETELL.

To the Editor of The Living Church:

I regret that the article on "The Blue Laws of Connecticut" should find its way into a Church paper. Sprague's "Annals of the Episcopal Church" reveals Dr. Peters as "a well-disposed, though ambitious man, apt to be rash, inclined to be dogmatic, and remarkably given to embellishment in his statements." "In his domestic and private relations he was everything that could be desired."

The main cause of his unpopularity seems to have been his Tory principles, but he shared this with Bishop Seabury, Drs. Leaming and Beach, and a majority of the common clergy of his day.

A letter in *The Churchman* of May 26th, 1877, describes some of the persecutions he endured, also their exciting cause. "Among other false charges made against him," says the late Rev. Dr. A. B. Chapin (Sprague's Annals) "is, that he forged or instituted the Blue Laws of Connecticut, a charge which is sufficiently disproved by the fact that that celebrated code was in existence and common use before he was born."

This author is reported in *The Churchman* of August 19th, 1876, as saying, "If Dr. Peters had had my advantages (in the way of documentary authorities) he might have been a worse historian of Connecticut than he was." "The early Connecticut colonists" are reported in Bryant's History of the United States (II. 24,) as busying themselves, in their legislative considerations, "with the daily conduct of each individual citizen. There was nothing in morals, or in manners, as to what men should eat, and drink, and wherewithal they should be clothed; how they should dispose of their time and their industry; what their relations should be to each other, to the State, their wives, their children; indeed, there was nothing in all the affairs of life of which the law did not take cognizance."

H. C. RANDALL.

Essex, Conn.

CHURCH WORK.

To the Editor of The Living Church:

I have read with much interest the communication of E. M. D., in a recent issue. The parish of which the letter tells us, is certainly a favored one, in possessing such a corps of earnest workers, and the record is most honorable. But as I read of what had been accomplished, the question arose in my mind, why all could not have been as well done by the "parish guild," or by a branch or chapter of the same? Could it have been in any possible way a gain that the organization was a branch of the "King's Daughters"? (whether of the Trinitarian or Unitarian branch is not stated).

With the greater part of the work here detailed, the vast majority of this order could no more sympathize than they could intelligently co-operate. The work of the Church, in its administration and detail, and notwithstanding our common Christianity, is quite apart from that of bodies of Christians not of the communion and fellowship of the Apostolic Church. The two are not identical. They cannot be, and they can never be made so. All such Church work is not the result of having a branch of the "King's Daughters" in the parish. Far from it; but because there are earnest women who are trying to do the work of Christ. I fully believe that they desire with all their hearts, to do it in the very best way. And surely there is a better way than alliance with any organization which is known as unsectarian and inter-denominational.

In this order, it seems to me, as in that latest sect among the multitude, commonly known as the "Y. M. C. A.," the Church is called upon to sacrifice all, and receive nothing in return. "With charity toward all," we can at the same time do our work on the Church's lines and in the Church's way. So only can we look for, or have a right to expect, good and lasting results.

RECTOR.

Plymouth, Conn.

WHO SHALL TEACH OUR CHILDREN?

To the Editor of The Living Church:

I quote the following from *The Churchman* for Oct. 4th: "The new St. Andrew's church will be opened and consecrated on Advent Sunday, being also St. Andrew's Day. The Bishop will preach at the morning service, Dr. Lobdell in the evening. At the Sunday school vespers, 3 P. M., the Rev. Dr. Clarke, of the Puritan Presbyterian church, Harlem, and the Rev. Dr. Vincent, of the Union Theological Seminary, will deliver addresses." Several bishops of our Church have permitted the clergy to invite "all in good standing" to partake of the Eucharist, and yet this is wrong according to the rubric. It seems much worse however, to allow addresses to be made, by those outside the Church, to young children. For "teaching the young idea how to shoot," one naturally likes a master who knows how to shoot straight, and not one who does not understand the methods of so doing. When there are many priests in the Church who understand the right way of teaching the Church's precepts, why go outside the Church to find those who do not understand the Church? I hope you will call attention to this in your LIVING CHURCH, the Church paper in this country.

ONE WHO BELIEVES IN
THE APOSTOLICAL SUCCESSION.

Saranac Lake, N. Y.

VALIDITY OF PAPAL CLAIMS.

To the Editor of The Living Church:

Roman Catholics never fail when an opportunity presents itself, to question the validity of Anglican orders. What can they say to the flaws in the papal succession? The late Dr. Littledale in his "Petrine Claims" invalidates the papal elections since 1471. The doctrine in the Roman Church regarding simony is that "it is not only mortal sin and sacrilege, but also heresy voiding all offices procured directly or indirectly through its means, and no length of prescription can ever cure this defect." From the year 193 down to the year 1534, according to the "Petrine Claims" the following defects have occurred in the papal succession: Number of popes guilty of heresy, 6; heresy and invalid election, 1; disputed election and homicidal entrance on see, 1; disputed election and forcible entrance on see, 1; disputed election and probable simony, 1; probable simony, 1; intrusion and simony, 4; simony, 8; intrusion, 17; disputed election, 6; doubtful election, 1; invalid election, 1; non-residence, 5; doubtful election and heresy, 1; only a deacon, 1; irregular election, 1. Amongst the authorities for these facts are Baronius, Raynaldus, Liutprand, and other prominent Roman Catholic theologians and historians. Bellarmine's maxim was "A doubtful pope is accounted as no pope."

According to Roman teaching, residence is an essential condition of the episcopate. That condition failed during the Avignon period often styled the "Babylonian captivity"; from 1309 to 1379 the popes resided there permanently, died, and were buried there. Were they popes of Rome or Avignon during this period?

AN AMERICAN CHURCHMAN.

BOOK NOTICES.

SHORT STORIES AND LESSONS ON THE FESTIVALS, FASTS, AND SAINTS' DAYS. New York: Thomas Whittaker. Pp. 334. Price, $1.00.

The aim of this work is to increase the interest of the children of the Church in her holy appointments and services, by bringing before them in an attractive form, generally under the guise of a brief and pertinent story, the Festivals and Fasts which mark the ecclesiastical year.

MARTHA COREY. A Tale of the Salem Witchcraft. By Constance Goddard Du Bois. Chicago: A. C. McClurg & Co. Pp. 314. Price, $1.25.

A story too sensational in its development to be pleasurable or wholesome reading. Some of the characters seem to be the spirit of evil incarnate. The picture of the Salem witchcraft is almost too terrible for credence, though strongly and graphically portrayed.

ONE MAN'S STRUGGLE. By George W. Gallagher. New York: Funk & Wagnalls. 12mo. Pp. 169.

A lively, well-told story, in aid of the prohibition view of the temperance question. It is gracefully dedicated to the Rev. Dr. E. A. Renouf, a Church clergyman in New Hampshire, is well worth reading and ought to do good, although at present the rum power is too strong to be easily dislodged or overcome.

WHEN I'M A MAN; or, Little Saint Christopher. By Alice Weber. Illustrated by W. H. C. Groome. New York: E. P. Dutton & Co.; Chicago: A. C. McClurg & Co. Price, $2.50.

This is a handsome volume, with a dozen or more full-page illustrations, giving the story of a bright boy—a real live boy, who came very near being a spoiled boy. The character and conversation of the children are well drawn, as are also the pictures, for the most part. Incidentally there are many pleasing glimpses of English domestic life.

BRAMPTON SKETCHES: Old-Time New England Life. By Mary B. Claflin. Illustrated. New York: T. Y. Crowell & Co. 16mo. Pp. 158. Price $1.25.

This seems like a tale of hundreds of years ago, rather than the beginning of the present century. The recital is graphic though the petty details grow wearisome, and we realize how narrow an existence was lived in those days now rapidly fading even from the memory of people. The book will doubtless have its charm for New Englanders.

FAMOUS EUROPEAN ARTISTS. By Sarah K. Bolton. Illustrated. New York: T. Y. Crowell & Co. Cloth. Price, $1.50.

The author of "Famous Men of Science" has done a good work for our studious youth, in the production of these bright sketches. If our young men and maidens would spend their reading hours on such books, instead of poring over cheaply printed romances written by poorly paid literary hacks, they might improve their tastes as well as inform their minds about things which all intelligent men and women are supposed to be familiar with.

TABULAR VIEWS OF UNIVERSAL HISTORY. A series of chronological tables presenting, in parallel columns, a record of the more noteworthy events in the history of the world, from the earliest times down to 1890. Compiled by G. P. Putnam, M. A., and continued to date by Lynds E. Jones. G. P. Putnam's Sons. Pp. 211.

For most people Mr. Putnam's book will be found convenient and useful. It was originally prepared with care, and has stood well in public estimation ever since. Mr. Jones claims to have improved the work in several respects, and so far as we have examined the present issue, we are inclined to admit his claim.

ENGLISH WRITERS. An attempt towards a history of English Literature. By Henry Morley. V. The Fourteenth Century in two books: Book II New York: Cassell & Co. Cloth, Price, $1.50.

Some idea may be given of the thoroughness and extent of Mr. Morley's "attempt," by the statement that it has required four closely printed volumes to lead up to the times of Wycklif and Chaucer. The volume before us is occupied with the life and works of these two worthies; these involve the discussion of many great questions of their age, and very admirably it is all done. The bibliography of the fourteenth century is reserved for the next volume. There is a full index to each volume.

AZTEC LAND. By Maturin M. Ballou. Boston and New York: Houghton, Mifflin & Company. Price, $1.50.

The narrative of a holiday journey in a palace car is here pleasantly told and handsomely printed. The introductory chapters are descriptive of the geography, history, and industries of the country. While there is nothing profound or extremely brilliant about the book, it seems to be fairly discriminating in its praise and blame and calculated to interest and instruct. If one is about to visit Mexico, he might do well to take it along as a travelling companion.

DIVINE ROD AND STAFF IN THE VALLEY OF THE SHADOW OF DEATH; or Consolatory Thoughts for the Dying and Bereaved. By the Rev. J. M. Auspach, A. M. New York: Funk and Wagnalls. Pp. 281.

There is much excellent matter in this volume for the benefit of those in trouble and distress. In some respects we miss the Church's more exact doctrine, as well as tone and language of hope and peace and joy. The topics are: Death, Freedom from the Ills, Sorrows, Labors, Temptations, and Persecutions of Life; also, the Presence of Christ with His People, Heaven and its Inhabitants and Enjoyments, etc. A closing chapter gathers up Blossoms of Comfort, drawn from many sources, being chiefly passages of poetry.

GOLD NAILS TO HANG MEMORIES ON. A rhyming review, under the Christian names of Old Acquaintances in History, Literature, and Friendship. By Elizabeth A. Allen. New York: Thomas Y. Crowell & Co. Gilt edges. Price, $2.50.

This is a unique and handsome autograph book; but not chiefly that, for it is full of interesting information about noted persons and their names, done in very good verse. Christian names of men and women are arranged in alphabetical order, with space for an autograph under each. There are indices and notes, the latter abounding with references to history and literature. The book is suitable for a present to a literary friend or student, or for one's own table.

CIVIL GOVERNMENT IN THE UNITED STATES considered with some reference to its Origin. By John Fiske. Boston and New York: Houghton, Mifflin & Co. Cloth. Price, $1.00.

Professor Fiske's "Civil Government" has attracted attention and won more favorable comment, as indeed anything from his pen is sure to do. He has brought to this work a thorough knowledge of our institutions and a clear literary style which helps to made a hard study easy. Beginning with taxation (which comes to the homes if not to the hearts of all men) the author gets at the root of the tree and then traces it through all its branches. The work is very thoroughly done. Mr. Hill has added greatly to its value for class use, by his "Suggestive Questions and Directions," following each chapter.

THE OLD DOCUMENTS AND THE NEW BIBLE. An Easy Lesson for the People in Biblical Criticisms. By J. Paterson Smith, LL. B., B. D. The Old Testament. New York: James Pott & Co; London: Samuel Bagster & Sons, etc. Pp. 216.

Eleven illustrations elucidate the text, mostly photogravures after ancient MSS. and inscriptions. This volume is literally true to its title page. While covering ground mostly familiar to archæologists only, and uninviting to the ordinary reader, the narrative and method are so natural and transparent, that any devout lay reader will follow the writer to the end, with positive relish and edification. No similar undertaking that we recall, gathers such a widely-scattered and inaccessible mass of recondite learning, in a form so soluble and entertaining. The book should be found in every parish library, and is especially valuable for those who are engaged in Sunday school and other Churchly educational work.

COME FORTH. By Elizabeth Stuart Phelps and Herbert D. Ward. Boston and New York: Houghton, Mifflin & Co. c1891. Pp. 318. Price, $1.25.

Various are the criticisms this book is receiving, and in some cases directly opposed to each other. It is hardly possible, perhaps, that it should be otherwise, for the subject is an unusual one. Built upon the Scripture facts of the home in Bethany that Christ loved and visited, and the raising of Lazarus from the dead, this story is strongly, powerfully written, with evidently true and vivid descriptions of oriental scenery and customs, but despite the seeming reverence of tone, there will come to most minds, at least, a feeling of regret that the beautiful story of which so much is told and yet so much left mysteriously veiled, should be marred by such intrusive mingling with it of a clandestine love affair and other belittling details. There would seem to be nothing gained but much of reverent sweetness lost.

FOR CHRIST AND CITY. Liverpool Sermons and Addresses, by Charles William Stubbs, M.A., rector of Wavertree. London: Macmillan & Co.; Chicago: S. A. Maxwell & Co.

This is a somewhat miscellaneous collection of sermons, but the title is justified by the general purpose of them all, which is the relation of religion to social and civil life. They are clear, pointed, and practical, and full of useful suggestion. While the author's enthusiasm occasionally renders him one-sided, and the tendency which is so marked in the Broad Church movement to confound the Church with the best spirit of the world, emerges here and there—the tendency to regard the world as rather hardly dealt with by the Church, it is nevertheless true that the side of things here presented is too commonly ignored and that in this respect High Churchmen have something to learn from the Broad Church school. The last three sermons contain the fullest expression of the views which the author wishes to urge. Though effective, they are open to the criticism of attempting to deal too briefly with very wide subjects.

THE MAKERS OF MODERN ENGLISH. A popular Handbook to the Greater Poets of the Century. By W. J. Dawson, author of "The Threshold of Manhood," "A Vision of Souls and other Ballads," "Quest and Vision," etc. New York: Thomas Whittaker. 1890. Pp. 375. Price $1.75.

A book of sterling value; one that the general student will be thankful for, and a great acquisition as a class reading book in literature. Mr. Dawson's studies of the greater poets are charmingly done, and will become a standard reference, from the thorough sympathetic intimacy which he shows with his subject, and the acumen that is displayed in pointing the man in each poet, his mould of mind, his spirit, his views of life and of all things that touch life to affect and shape it, as discoverable not only in his personal records but also manifested in his work. "The Makers of Modern English" is a book of handsome form and rare merit that should be in every library of polite literature.

THE WIDER HOPE. Essays and Strictures on the Doctrine and Literature of Future Punishment. New York: E. P. Dutton & Co. Pp. 436.

These essays and strictures are from numerous English writers, lay and clerical, including Farrar, Plumptre, Tulloch, Allon, Rigg, J. B. Brown, etc., together with a paper (rather curious by the way) from De Quincey, on "The supposed Scriptural expression for eternity." It is an interesting collection of papers, taken chiefly from *The Contemporary Review*, and as it gives both sides of the discussion, the reader has the opportunity of examining what has been and what can be said respecting the topics under discussion. Farrar's papers are marked by all the writers, merits as well as faults, and the criticisms on him and his writings, by Littledale, Birks, Riggs, etc., are well worth reading. There is no doubt that, practically, universalism or annihilationism is what popular religious opinion chiefly admires and confides in. Books and papers such as this volume contains, prove this, and readers and students cannot well fail to see what is before them in the choice between popular theology, so called, and the teaching of the Church drawn from the Bible and given in the Prayer Book. A valuable list of books on eschatology is given in an appendix.

THE WRITERS OF GENESIS, and Related Topics, Illustrating Divine Revelation. By the Rev. E. Cowley, D.D., author of "Bible Growth and Religion," "God in Creation," etc. New York: Thomas Whittaker. 1890. Pp. 184. Price $1.

Former works of this keen and thoughtful writer have prepared us for fresh enjoyment of the acumen which mark them and the present work, and we are not disappointed. The main subject of his examination here, is the question whether the Book of Genesis was a revelation to Moses, or were the patriarchal portions of its family records made at the time of the events narrated? Were the divine voices, visions, and promises recorded when first vouchsafed to man, or were they all left to be revealed a second time from God? The very form of the question suggests our author's likely solution of it; but we will not anticipate the reader's pleasure and satisfaction in following Dr. Cowley's own arguments, or spoil by rude outline the convincing method which he adopts in order to reach a sound conclusion. The second thesis contained in this book is on the internal evidence for an early writer of Isaiah—the latter portion of twenty-seven chapters—before the Exile. Next is an essay on the scientific method applied to the Bible, the outcome of reading Mr. John Burrough's article in a late *North American Review*; fourth, is "Ancient Babylonians and Egyptians not Totemists," evoked by W. Robertson Smith's recent lectures under the auspices of Columbia College; and last in order, Dr. Cowley gives us a brief chapter on "Hebrew and Greek Ethics," designed to correct Mr. Gladstone's third paper upon Holy Scripture. There is not an obscure thought or dull line in the whole book.

A HANDBOOK OF BIBLICAL DIFFICULTIES. By Robert Tuck. Second Series. New York: Thomas Whittaker.

This is the second series, uniform with the first series which Mr. Whittaker published in 1887. The first series justified the second. It met a real want not only of the clergy but of the Sunday school teacher, and of students of the Bible generally. The chapters of the first series have stood the *experimentum crucis*. The writer made them the basis of week-day talks for many weeks. The value of these books is manifest. They discuss real biblical difficulties of to-day. They will be a boon to many of the clergy, and other Bible students, who live at a distance from good public libraries. The city clergyman as well will find them very useful, as the author brings within brief compass that which has been said upon the given text or passage, by those most competent to speak. Much valuable time is saved by having, as it were, in a nut-shell, the opinions of the ablest and wisest. The first series treats of "Reasonable Solutions of Perplexing Things in Sacred Scripture." The second is, "A Handbook of Scientific and Literary Bible Difficulties." As examples of questions treated we select the following at random, from the index of topics treated: "Days of Creation," "The Divine Election," "Extent of the Flood," "The Old

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Testament Term For Ever," "The Curse on the Serpent," "Eternal Life," "God Creating Evil," and "Spirits in Prison." In the general introduction are short and valuable chapters on "The Bible as Literature," "Recent Views of Inspiration," "Uncertainties of Bible Numbers," "Progressive Revelation of Religion," etc. We do not see how the clergy can well afford to be without these books. Young clergymen especially should have them. We know of few books which serve a better purpose. If in the hands of Christian people generally, they would be greatly strengthened in the Faith, and fortified against the assaults of modern unbelief. They would be excellent books for a parish library.

MAGGIE BRADFORD'S SCHOOL-MATES. By Johanna H. Matthews. Illustrated by W. St. John Harper. New York: Frederick A. Stokes Company; Chicago: S. A. Maxwell & Co. Price, $1.25.

REGINA. THE GERMAN CAPTIVE; or, True Piety Among the Lowly. By the Rev. R. Weiser. Philadelphia: G. W. Frederick. Cloth. Price, 75 cts.

AGAINST HEAVY ODDS. A Tale of Norse Heroism. By Hjalmar Hjoith Boyesen. Illustrated by W. L. Taylor. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price, $1.00.

THE KELP-GATHERERS. A Story of the Maine Coast. By J. T. Trowbridge. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: A. C. McClurg & Co. Price, $1.00.

THE BLUE AND THE GRAY SERIES. "On the Blockade" By Oliver Optic. Boston: Lee & Shepard; New York: Charles T. Dillingham. Price, $1.50.

STORIES OF THE CIVIL WAR. By Albert F. Blaisdell. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: A. C. McClurg & Co. Price, $1.00.

HALF A DOZEN BOYS. An Every-Day Story. By Anna Chapin Ray. New York: Thomas Y. Crowell & Co. Illustrated. Price, $1.25.

The long evenings are upon us again and the boys and girls must have some new story-books. We give, above, the titles of a few recently issued which we can recommend. They are well-written, clearly printed, and durably bound.

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PAMPHLETS RECEIVED.

BOSTON UNIVERSITY SCHOOL OF MEDICINE. Eighteenth Annual Catalogue.

YEAR BOOK OF St. James' church, Lancaster, Pa.

IS THE PAPACY IN PROPHECY? By the Rev. Thos. W. Haskins, Los Angeles, Cal.

ADDRESSES at the Fiftieth Annual Convention of the Diocese of Missouri.

"ERRORS AND IMMORALITIES." "THE MAN AFTER GOD'S OWN HEART." Sermons preached in Holy Trinity church, Edinburgh, by the Rev. R. Winterbotham.

FUN AND FINANCE. By the Rev. Newton Wray.

CATALOGUE of St. Matthew's Hall, San Mateo, Cal.

TWENTIETH ANNUAL REPORT of the Philadelphia P. E. City Mission.

HUMANITARIAN GOVERNMENT. By Victoria C. Woodhull Martin.

REPORT of the Children's Twenty-Minute Society.

FIRST REPORT of the Church Home for Aged Persons.

FOURTEENTH ANNUAL REPORT of Church Work among the Deaf.

ANNUAL REPORT of Domestic Missions by the Board of Managers.

ANNUAL REPORT of Foreign Missions.

SUNDAY SCHOOL BIBLE STUDY, by the Rev. E. Blakeslee.

CHRISTIAN UNITY AND THE HOLY EUCHARIST, by the Rev. Henry Forrester.

THE MAN AND THE MOVEMENT. By the Rev. A. S. Crapsey.

A CHARGE TO THE CLERGY OF THE DIOCESE. By the Lord Bishop of Argyll and the Isles.

ILLINOIS CENTRAL RAILROAD. Historical Sketch by W. K. Ackerman.

UNIVERSITY OF THE SOUTH MAGAZINE.

ADDRESS at the 25th Anniversary of the Massachusetts Institute of Technology. By A. Lowell, Esq.

ESSAYS ON THE MIRACLES OF JESUS CHRIST. By the Rev. G. M. Skinner, M.A.

THE NEW METHOD IN CERTAIN CHRONIC DISEASES.

THE JESUITS. By James L. Hughes, Toronto.

TRUE CATHOLICITY OR CRAMPED CONFORMITY? By Geo. Venables, Canon of Norwich.

OPINIONS OF THE PRESS.

The Examiner. (Baptist)

OMISSION-ARY CHRISTIANS.—Somebody has lately pointed out the contrast between missionary and "omission-ary" Christians. Unhappily there are too many of the latter kind. It isn't so much what they do as the lack of what they don't do that makes plenty of reputable Church members clog upon the wheels of every good work. They can be counted on not to teach in the Sunday school, not to visit the sick, not to be at church on rainy Sundays, not to come regularly to prayer meetings, not to give systematically or generously either for the work at home or for outside objects. To be an omission-ary Christian is more than a mere oversight. It is a radical defect. Indeed we have Scripture warrant for saying that it is a total failure.

The Church Times.

CHILD MARRIAGE. — The arguments brought forward by the reformers of the Hindoo marriage customs are apparently bearing weight in the right quarters, seeing that it is announced that the Indian Government is considering the question of age in connection with child marriages, and intends to legislate in accordance with medical opinion and common sense. There is a very natural diffidence in dealing too precipitately with native customs founded upon religious belief or prejudice, but the chief matters immediately pressing are the abolition of those legal obstacles to the remarriage of Hindoo widows which have been imposed by the British Government, and which the better instructed Hindoos desire to see removed, and, still more, a thorough overhauling of the law which allows suits for the restitution of conjugal rights in cases where the evils of child marriages are only too palpable. This blot on British rule in India demands immediate removal, and our legislators cannot fail to feel the force of the appeal addressed to them.

The Churchman.

THE W. C. T. U. CHURCH—*The Christian Advocate*, of Oct. 16, remarks that this Temperance Union is largely indebted to Methodism for its inception and growth, and reports Miss Willard as saying that she is in frequent receipt of appeals from ministers and laymen, urging the Union to start a new church and promising a large following for such a movement. The lady declares herself willing to wait four years longer, but "the time will come, and not many years from now, when, if representation is still denied us, it will be our solemn duty to raise once more the cry: 'Here I stand, I can do no other,' and step out into the larger liberty of a religious movement where majorities and not minorities shall determine the fitness of women as delegates, and where the laying on of hands in consecration, as was undoubtedly done in the early Church, shall be decreed on a basis of gifts, graces, and usefulness, irrespective of sex." In this attitude she is strengthened by a letter from Professor P. Townsend, who says of the women: "If their signals and entreaties are again uncivilly disregarded, they should never knock again. They should call together some of the noblest Christian women of the land, and in solemn convocation, by the laying on of hands with prayer, they should set apart for pulpit and parish work, those who trust that they are inwardly moved to take upon themselves the office of the ministry of the Church of Christ." Just why a Woman's Temperance Union should constitute itself a champion of woman's representation in religious councils is not clear, but that the society is dictating to the Church that gave it being, under threat of employing its organization to found a rival Church is a very suggestive fact. *The Advocate* in another column, answering the claims made in behalf of the admission of women to a seat in Methodist councils, says: "'God is in the movement—there are many things that look the other way; the disregard of the Scriptures; the irreverent language concerning the apostles; the great increase of divorces; the restlessness and discontent of many women with the responsibilities and restrictions of home life; the strange, wild utterances of many.'" We agree with *The Advocate*; and certainly the threat of ecclesiastical secession looks "decidedly the other way."

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